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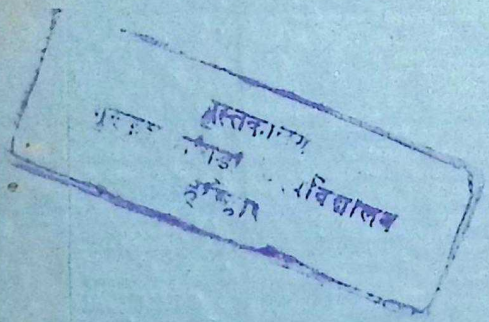

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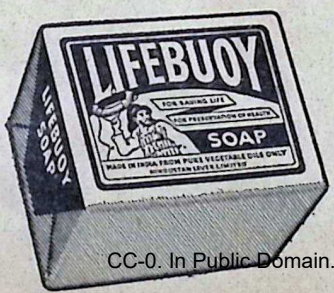

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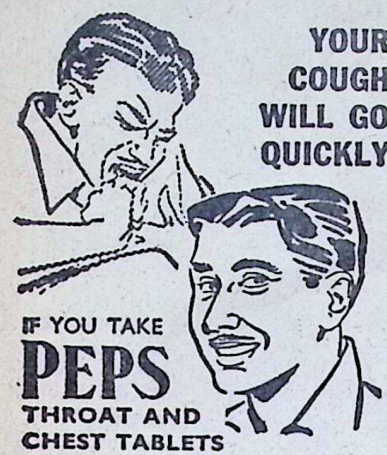

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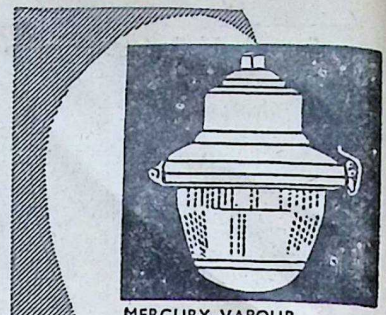

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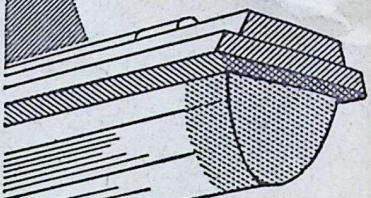

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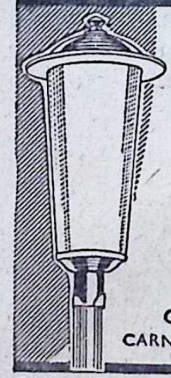

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Fortnightly, Devoted To Life, Literature and Culture

Vol. IV JULY 27, 1958 No. 26

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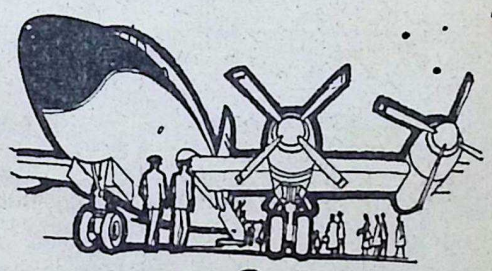

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आ नो भद्राः क्रतवो यन्तु विश्वतः।
Let noble thoughts come to us from every side
—*Rigveda*, I-89-i

BHAVAN'S JOURNAL

Vol. IV | JULY 27, 1958 | No. 26

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PROTECT ME

दुःस्वप्नदुश्शकुनदुर्गतिदौर्मनस्य
दुर्भिक्षदुर्व्यसनदुस्सहदुर्यशांसि।
उत्पाततापविषभीतिमसद्ग्रहार्तिं
व्याधींश्च नाशयतु मे जगतामधीशः॥

May the Lord of the Worlds protect me from bad dreams, bad omens, bad ways, bad thoughts, famines, great sorrows, unbearable notoriety, calamities of nature, poisoning, inconveniences through adverse planets and sickness.

[This is a famous *mantra* and is usually recited before going to bed every night.]

—Anon.

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Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 158

★ *HONOLULU* ★ *THE 'LEI' DAY AND THE LAW DAY* ★ *THE RULE OF LAW*

HAMBURG,
JULY 27, 1958.

MY YOUNG FRIEND,

THE Pan-American Clipper flew from Tokyo eastward over the Pacific. It stole time, forcing us to advance time on our watches now and then. Six hours of flight registered about nine hours. We did not know whether we slept the night through; we saw sunrise within five hours of sleeping time. The timings for meals were telescoped; we felt like being offered food all the time; and our co-travellers did justice to it whenever it was offered.

We halted at Wake Island in the middle of the Pacific for refuelling. Then eight hours of flight again. We crossed the 'date line' and arrived in Honolulu in *minus* one hour! We had started from Tokyo on May 1st at 5 P.M.; after 17 hours of actual flight, we reached Honolulu on 1st May at 4 P.M.! Like Garud we were flying in the face of the sun.

Our hosts, the ever-hospitable Watumulls, received us at the airport, and greeted us with 'leis'. May 1st was 'lei day' in the Hawaiian Islands, when everyone went about with a garland of flowers of every imaginable hue—leis—on his neck.

The landscape is clear as crystal. The golden beaches are lined with coral. Mountains encase the green blue immensity of the Pacific; the water is limpid as in a pool. Pine forests fringe the horizon. In this paradise—a veritable garden of Eden—is set Honolulu.

Now we are in America. Our luggage is examined and a tax levied on a few scarves we had brought as presents to friends. And we step into another strange world—this time a

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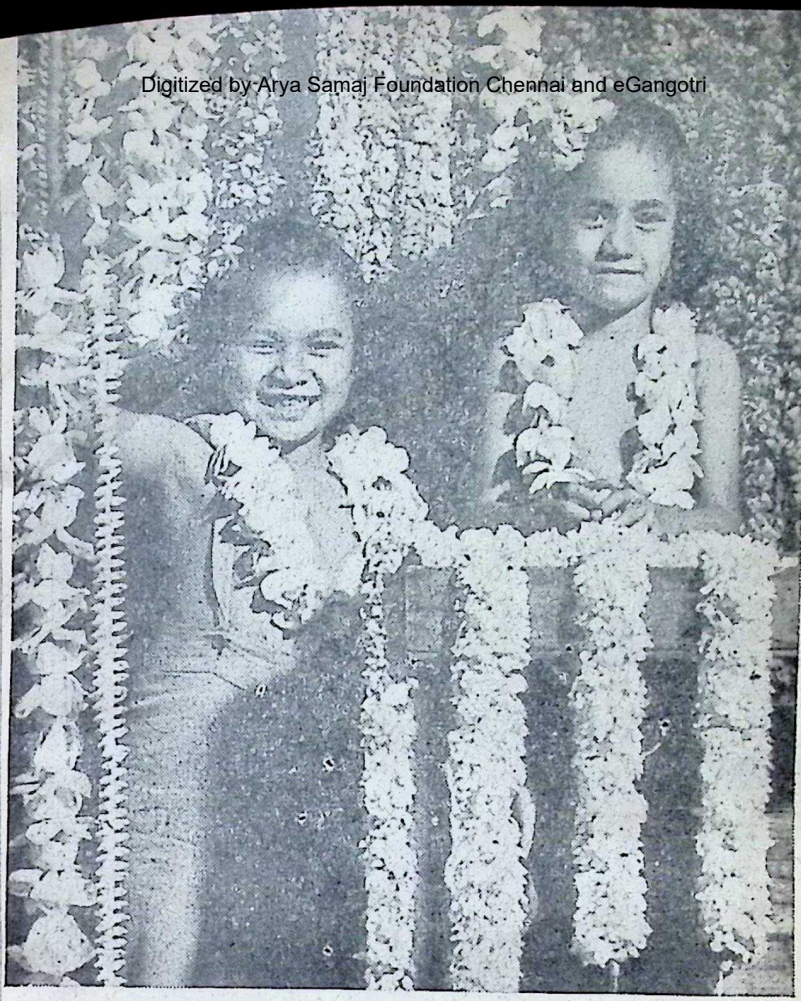

The 'lei-day' reception

world of car-fields, drug stores, afeterias and of endless adver- isement. Mrs. Watumull, like nost American women, has the ixth sense to find out a vacant pace for parking the car—at ll times, as we found, a difficult rt in U.S.A.

Pineapple is Honolulu's king of fruits—as mango is ours. And as we threaded through the street lined with gracefully swaying cocoanut palms, a giant pineapple—of course, artificial—hoisted in the sky as an advertisement, catches my eye.

●●●

The balcony of our room in

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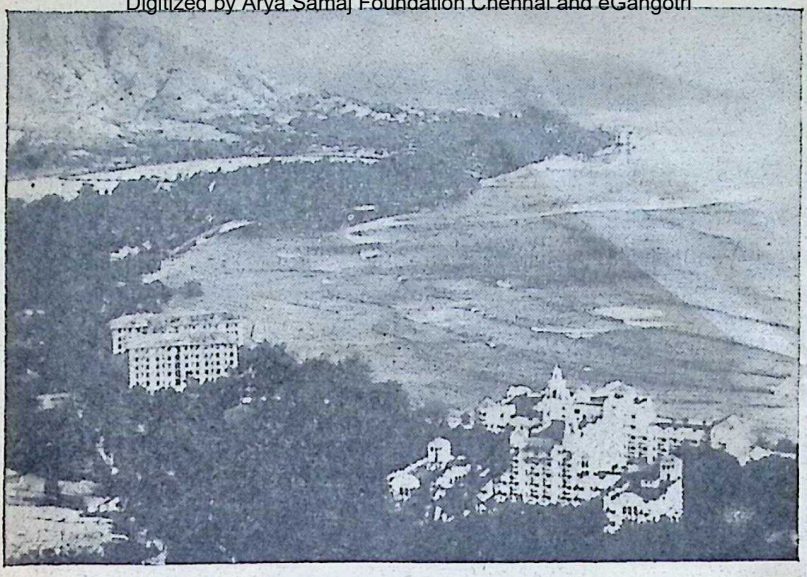

The world-famous beach at Honolulu.

the hotel overhung the beach, giving us a view of the shallow bay, wondrously blue-green. But more wonderful and yet not particularly attractive was the sight of holiday-makers. They ate, drank, swam and spent the rest of the day in lying flat as fish on the beach to sun-tan themselves, dressed in what were apologies for skirts and shorts. Why Americans should lie on the beach for hours and hours to change the complexion which nature gave them is more than I could understand.

In Honolulu, to dress oneself in the shortest garment which the skill of the tailor could invent, is in high fashion. And it was a rare experience to see men and women in diminutive shorts and skirts walking about in fashionable lounges, or keeping you company in the lift in wet clothes. The cafeterias were rich with food. The vegetable preparations were rich and tasty.

After dinner, we went to see the 'hula' dances held in celebration of the 'lei day'. Years ago at the dawn of our friendship which soon grew closer, we had been to see a play called "The Hawaiian Princess" in Bombay. The dances which we saw in the open-air theatre were reminiscent of that unforgettable play. The 'hula' dances are like

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The Hula dance

Manipuri but not so stylised, less artistic but more natural.

'Aloha' means love, friendship, good fellowship arising from warmth of feeling; it expresses a Polynesian trait. Innocent of any guile, the Hawaiians greeted the Americans when they first came with 'aloha' and loaded them with 'leis' and gifts. And now, their kings are gone; their blood is mixed; their gay ways are things of the past. They are American citizens; they serve as waiters; their womenfolk perhaps help gay Americans to beguile the tedium of a lonely visit; their dances add an exotic flavour to a holiday's idle hour.

Gone are the Hawaiian princesses, mute are their songs which they sang to the rhythm of the waves and, alas, no more are their care-free fairy dances. Civilization has come, happiness

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has gone! Are we more cultured?

●●●

I woke up in the middle of the night. I rose and went into the balcony. The sheer beauty of the palm-fringed bay as it lay flooded in shimmering moonlight was maddening. The torches were flickering into extinction. And the haunting music, laden with romance, floated on the air from afar as I dreamt of the happy people of these isles who once worshipped in their temples—now all in ruins—who hoped and lived and were happy—but were happy no more and no more free....

●●●

May 1st was also the 'Law Day' duly celebrated by the Courts, the Bar and the public throughout the U.S.A. I was invited to be a guest at a function attended by the Chief Justice and other Judges and eminent lawyers.

As I talked with the lawyers, I realised the unity of outlook among lawyers wherever the 'rule of law' prevailed; how it had knit different countries and cultures into a world structure, if we only could see it! I was proud—and I said so—that India was a member of a fraternity of nations where, under the 'rule of law', men were guaranteed personal freedom, protected by the Courts, enjoying constitutional independence.

On this occasion, the American Bar Association had set forth the essential principle underlying such a system in quotable worthy words: "A full flowering of human endeavour is possible only when the individual is free to think for himself, to follow his own bent and to enjoy the fruits of his own efforts. And he can do this only if he lives in a society in which his rights are protected and his basic obligations are fixed by Law."

In its relentless war with authoritarianism—in the battle of Light against Darkness—democracy is sure to win if it retains its vigour by accepting the 'rule of law' as an inalienable and active principle of life subject to the security of the State and the need for law and order—not taking it for granted, nor treating it as a matter of convenience. Also if men refuse to be hypnotised by verbal jugglery into the belief that something else can override the 'rule of law' or can provide a better substitute. For, we see around us States which, in the name of welfare or some such undefined 'issue', often use such jugglery—may be unconsciously, to lull the spirit of freedom in men or by sugary slogans and innocent-looking deviations enslave it.

I wish we of the Congress take note of this growing tendency amongst us. A discussion in Parliament on the decision o

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the Supreme Court regarding the Wage Board set up under the Working Journalists Act—as reported in the air-mail edition of *The Hindu*—is a case in point.

To criticise the Courts in the legislature—apart from expressing a difference of opinion on the merits of a question—is a self-contradiction. Such criticism when made in a law-making forum, is calculated to promote disrespect for our fundamental law. For the 'rule of law', in the ultimate analysis, depends upon the well-recognised moral obligation of law-abiding citizens to respect the laws and the decisions of the Courts; and if faithlessness begins at the Kaaba—as a Persian proverb has it—who is the faithful?

It is the duty of the legislatures, therefore, to recognise the decision of the Courts as the Supreme Law of the land so long as it remains in force. It can be changed by the decision of a higher Court or by an amending law. But to treat the Courts as if they were erring politicians of the opposite camp is to deny the validity of the Constitution and the ultimate authority of the people who made it. And that is what those who want to subvert the Constitution or shape it to their unwholesome caste want.

It is most regrettable that in our country, those who work for totalitarianism are given opportunities to stand out—maybe as opportunistic tactics—as the champions of our liberties. Those who made the Constitution—and they were mostly Congressmen who had fought for freedom—recognised the bases of the 'rule of law' to be the independence of the judiciary, a fearless legal profession and a moral obligation in the people to uphold the Law.

We are now entering upon a stage when these are threatened by three formidable tendencies: a tendency among popular representatives in the legislatures to belittle law, lawyers and judicial decisions; a tendency among a section of the judiciary to read popular social or economic slogans into law and even fundamental rights; and finally, a tendency on the part of some parties to seek sanctions in direct action and coercive demonstration to overthrow law by lawful means if what they say is correct.

All this is rendered possible because we fail to realise the spiritual basis of democracy and the 'rule of law' on which it rests. Man has a divine essence, and is here to fulfil himself along the lines of his own temperament, aptitudes and urges. For, he that follows the lines of his *swabhava* does not err. There is no higher law than this law—the right of the individual to fulfil himself in a free society.

(*Continued on page 21*)

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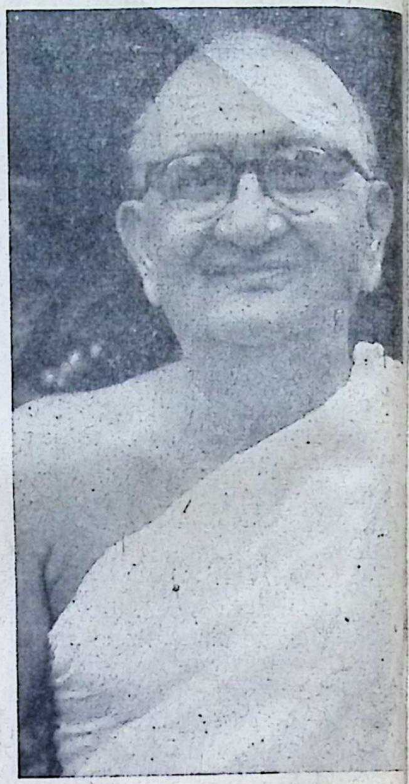
KUNDALINI YOGA

• *Swami Ramdas* •



THERE are six Chakras in the human body, according to Sage Patanjali. But, in the path of devotion, we may take only two Chakras for practice of meditation.

It is said in the Patanjali Yoga that Kundalini, the divine power, is lodged within us in the Solar Plexus, coiled up like a serpent. If the person who dwells in ignorance is immersed in the pleasures of the senses, does not either believe in God or turn his mind towards Him, and is inimical to anything relating to God, the Kundalini remains sleeping in the Muladhara Chakra, which is in the Solar Plexus.

When the time comes for the person to turn towards God, the serpentine power Kundalini wakes up, becomes active and rises through the higher Chakras marking the progress towards the Divine as She ascends through the nerve called Sushumna along the spinal column. As and when this power touches the various Chakras, certain symptoms peculiar to those stages are noticed in the aspirant, indicating the changes going on in him.

The devotee does not care to study these signs or watch the progress within him of the Kundalini as he is absorbed in his love and contemplation of the Eternal Beloved God.

He surrenders himself totally to God and meditates upon Him in the heart-centre or the centre between the eye-brows. This

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practice automatically awakens the Kundalini and makes Her rise to the Sahasrara Chakra, in the crown of the head, without his being conscious of the process.

When the Kundalini reaches the head-centre, he forgets his body and realises the Brahman. His life is now totally transformed into the divine consciousness.

The characteristics of the Siddhas or perfect ones are given in many scriptures. They are one with God and behold Him everywhere. They see Divinity in the small as well as in the big, in all beings and things. For them, there is no sense of duality; it is all oneness everywhere. There is no sense also of virtue or sin. They are free from lust, greed and wrath. Their lives have become completely pure and holy.

This blessed state can be attained by devotion and repetition of His Name.

Q: Does it mean that the Kundalini rises from Chakra to Chakra and stops in that centre in which the actual needs of the Sadhaka require it to stop?

A: It is not the need that makes it stop, but the inability of the Sadhaka to raise it higher. It may stop or it may even go down. It may happen that when it reaches, say the heart-centre, due to contact of wrong persons, change over to unfavourable environments, slackness in discipline, or unsuitable diet, the Kundalini may fall to a lower Chakra. In some cases we have seen it rise up to the Ajna Chakra, the centre between the eye-brows, and then fall down. But, it would ascend again if the aspirant intensifies his longing for God.

When it reaches the Ajna Chakra, the aspirant gets visions of light and divine forms. But the moment it drops down, he loses those visions and becomes very miserable. This is called the 'dark night of the soul'. In Sanskrit, the word is 'Viraha'—agony of separation. Without Guru's grace, it is difficult for the Kundalini to cross the Ajna-centre, cutting the knot there.

In the life of Sri Ramakrishna, it is said his Guru, Totapuri, opened up this Ajna centre by pressing with a piece of glass at the spot between his eyebrows when the former was in a state of meditation. At once the knot was broken and Sri Ramakrishna went into Nirvikalpa Samadhi. This is true of all saints. Their Sadhana ceases here and they now develop a childlike nature. All their longings come to an end, since they are one with the Divine. Their ego-sense totally disappears. It is a wonderful realisation. Some orthodox dualistic religions do not accept the truth of this absolute realisation.

Ramdas remembers the oft-quoted analogy given by Sri

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Ramakrishna, to show what a tremendous effect this Advaitic realisation produces on the aspirant. He says, it is like a huge elephant entering a small hut when the hut breaks to pieces. When the all-powerful Reality is suddenly revealed in a person, his body cannot sometimes stand the shock of that experience. Unless the physical part is prepared through Sadhana to absorb the shock, they fall down unconscious. Those who can stand it are the Gurus who guide humanity.

Q: What is the relationship between Bhakti Yoga and Kundalini Yoga?

A: When the Kundalini reaches the Sahasrara Chakra, the man gets the knowledge of the Divine. This is what Kundalini Yoga claims to achieve. Ramdas will tell you about its intimate relationship with Bhakti Yoga. When you love God beyond everything else in the world and your heart is raised towards Him and your mind always thinks of Him, your Kundalini is roused. As your mind becomes purer and purer and all the lower desires are purged off, the Kundalini rises from centre to centre and finally reaches the Sahasrara Chakra. Now you realise that you and God are one. The same experience or the same state of liberation and freedom can also be attained by the practice of any other Yoga as all Yogas tend to raise the Kundalini from the lowest to the highest centre. All paths lead to union with God, which is Yoga.

Q: Kundalini Yoga is said to be very dangerous, is it true?

A: If you want to practise Kundalini Yoga, which Ramdas takes to mean Raja Yoga you should do so only under the guidance of a teacher who is an adept in it. You should never practise it by merely reading books. Kundalini Yoga is spoken of as different from other Yogas because it deals with a particular system explaining how Kundalini rises from stage to stage and reaches the Sahasrara Chakra. In all the Yogas, Kundalini rises. In the Bhakti Yoga, the Bhakta does not watch it because his mind is absorbed in God. He may not take notice of the rise of Kundalini, but nonetheless She goes up and reaches the highest Chakra. The Jnani does not care to know what Kundalini is, but in him also Kundalini functions similarly. His only concern is to realise God and know he is one with God.

As Kundalini rises from centre to centre, certain signs become manifest. When she comes to the heart centre, even a cruel man becomes compassionate. When she goes to the throat centre, he talks only of God. When she reaches the Ajna Chakra—the centre between the eye-brows—she sees visions of light and forms. When she

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rises to the Sahasrara Chakra he knows he is one with God. These indicate the stages of his progress.

The danger in Kundalini Yoga is that there are practices in it by which you make the Kundalini rise through a violent method. The sudden change that takes place within you frightens you and when she suddenly falls to the lower centre, you get certain shocks which you cannot bear and your nervous system is shaken up and you fall a prey to mental and physical disorders. At such times there must be some one nearby to guide you.

Therefore the path of devotion or Bhakti is simple, easy and harmless. You turn to God within you like a child going back to its mother. You offer yourself to Him and pray to Him to guide you. Once you surrender yourself to God, He takes charge of you and you are ever safe. God holds you as a mother holds her child. You are no longer separate from God and there is no fear of a fall for you. All of us know very well that it is natural to love our mother, father and other relations. It is this same love that has to be directed to God. Ramdas is a child that has returned to the Divine Mother. He is always playing in Her presence. She takes him from place to place to fulfil Her mission and he wanders all over the earth for telling you all to think of God and free yourselves, illumine yourselves and live in a state of perfect peace and bliss.

[Excerpts from *Ramdas Speaks*]

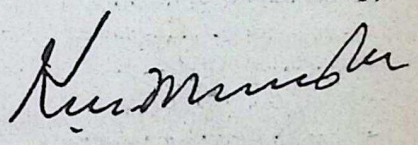
KULAPATI'S LETTER—*Contd.*

And there is no law of freedom if there is no 'rule of law'.

●●●

When we left Honolulu we were on the wings again for nine hours. Then we saw from our plane a huge stretch of fairy land, glowing with lights, red, green and blue, for miles and miles and in the middle of it a bay which reflected the myriad lights in quivering ripples. We knew we were at San Francisco, the city of magic beauty.

Yours sincerely,



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In this instalment Goswami Tulsidasji emphasises the supremacy of unqualified devotion to service of the Lord.

Life in Chitrakuta

सेवहिं लखनु करम मन बानीं।
जाइ न सीलु सनेहु बखानीं॥
दो०-छिनु छिनु लखि सिय राम पद,
जानि आपु पर नेहु।
करत न सपनेहुँ लखनु चितु,
बंधु मातु पितु गेहु॥

Lakshmana served Rama and Sita faithfully in thought and word and deed. It is impossible to describe the magnitude of his earnestness and love towards them. Beholding, as he did, the feet of Sita and Rama, he became aware of the infinite love they bore towards him and not even in his dreams did he feel having left his brothers, mother, father or home.

[The poet in his subtle way points out that Lakshmana never forgot his mother's mandate]

राम संग सिय रहति सुखारीं।
पुर परिजन गृह सुरति बिसारीं॥
छिन् छिनु पिय बिधुबदनु निहारीं।
प्रमुदित मनहुँ चकोरकुमारीं॥
नाह नेहु नित बढ़त बिलोकीं।
हरषित रहति दिवस जिमि कोकीं॥
सिय मनु राम चरन अनुरागा।
अवध सहस सम बनु प्रिय लागा॥

The joyous company of Rama made Sita completely forget her city, family and home. Gazing on her husband's face every moment, she was as enraptured as the *chakora* bird looking on the moon. As she watched her lord's affection growing day by day she rejoiced like the *cakava* in the daytime. Her devotion to Rama's feet was so great that the forest became as dear to Sita as a thousand Ayodhyas.

[Similarly Sita's original determination to put up cheerfully with forest life is implicit here]

परनकुटी प्रिय प्रियतम संगा।
प्रिय परिवारु कुरंग बिहंगा॥
सासु ससुर सम मुनितिय मुनिबर।
असनु अमिअ सम कंद मूल फर॥
नाथ साथ सोंथरी सुहाई।
मयन सयन सय सम सुखदाई॥
लोकप होंहि बिलोकत जासू।
तेहि कि मोहि सक बिषय बिलासू॥

The *parna-kuti* (hut of leaves) was lovely; her companion was her most beloved, the hermits and their wives were like her father- and mother-in-law and the bulbs, fruits, and roots

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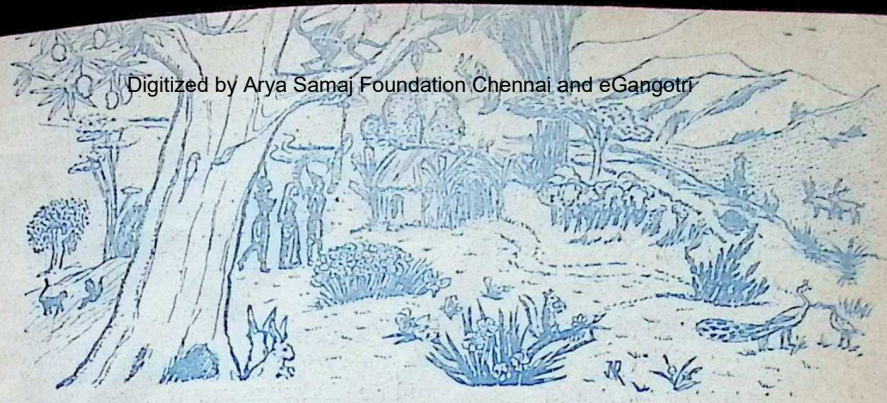

were nectarine. With her lord beside her, her beautiful bed of leaves was as pleasant as Kamadeva's couch. But how could these pleasures of the sense delude one on whose favourable glance depend the rulers for their sovereignty?

सुमिरत रामहि तजहिं जन,
तृन सम बिषय बिलासु।
रामप्रिया जग जननि सिय,
कछु न आचरजु तासु॥

On the mere contemplation of Rama's name, devotees abandon their sense-delights as worth nothing. Small wonder then that Rama's beloved, Sita, Mother of the world, should do so.

सीय लखन जेहि बिधि सुखु लहहीं।
सोइ रघुनाथ करहिं सोइ कहहीं॥
कहहिं पुरातन कथा कहानी।
सुनहिं लखनु सिय अति सुखु मानी॥
जब जब रामु अवध सुधि करहीं।
तब तब बारि बिलोचन भरहीं॥
सुमिरि मातु पितु परिजन भाई।
भरत सनेहु सीलु सेवकाई॥
कृपासिंधु प्रभु होहिं दुखारी।
धीरजु धरहिं कुसमउ बिचारी॥

All the time, Raghunath did and said all he could to bring happiness to Sita and Lakshmana. He told them stories and legends of ancient times, and Lakshmana and Sita listened to them with the utmost delight. Whenever Rama remembered Ayodhya, his eyes would fill with tears; thinking on father and mother, kinsfolk and brothers, and Bharata's loving-kindness and spirit of service, the gracious Lord would grieve, but would calm himself thinking that it was no time for grief.

लखि सिय लखनु बिकल होइ जाहीं।
जिमि पुरुषहि अनुसर परिछाहीं॥
प्रिया बंधु गति लखि रघुनंदनु।
धीर कृपाल भगत उर चंदनु॥
लगे कहन कछु कथा पुनीता।
सुनि सुखु लहहिं लखनु अरु सीता॥

When Lakshmana and Sita saw him grieve thus, they too would feel distressed, just like a shadow that follows the man who casts it. And when he saw the state of his dear wife and

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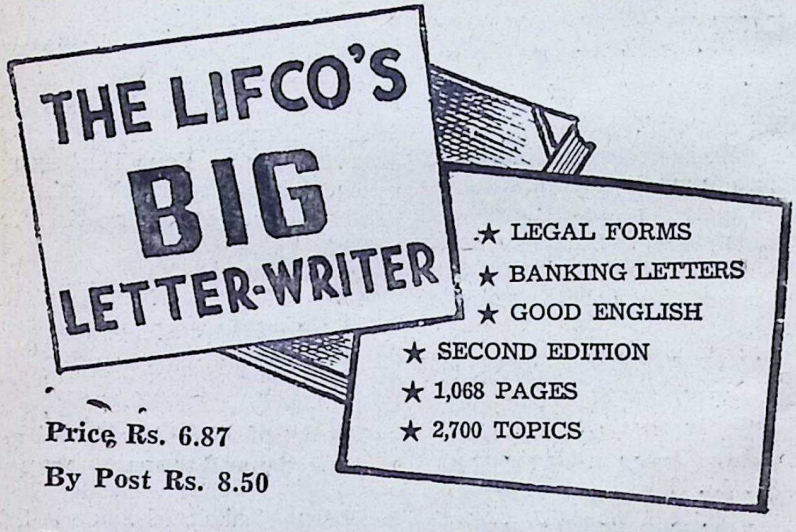
brother, Raghunandan the courageous and merciful, who cools the fever of his devotee's hearts like sandalwood, would start reciting some sacred story and Lakshmana, and Sita. listening, would become happy.

रामु लखन सीता सहित,
सोहत परन निकेत।
जिमि बासव बस अमरपुर,
सची जयंत समेत॥

Sri Rama thus dwelt in the *parna-kuti* of Chitrakuta in the company of Lakshmana and Sita like Indra in Amaravati with Sachi and Jayanta.

जागवहिं प्रभु सिय लखनहिं कैसें।
पलक बिलोचन गोलक जैसें॥
सेवहिं लखनु सीय रघुबीरहि।
जिमि अबिबेकी पुरुष सरीरहि॥
एहि बिधि प्रभुबन बसहिं सुखारी।
खग मृग सुर तापस हितकारी॥

The Lord watched over Sita and Lakshmana as the eyelid guards the pupil of the eye while Lakshmana devoted himself to the care of Sita and Raghubir as passionately as an undiscerning fool tends his own body. In this manner the Lord dwelt at ease in the forest, a friend of birds, beasts, gods and sages.



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truth about ajamila

Swami Sadananda

The Lord's name is open-sesame only to the extent that it will give the utterer at death-bed a chance to reform, failing which the purgatory and not Vaikunta will be the soul's destination.

WE often hear some people glibly remarking that whatever sins one may commit in one's life, if he or she but utter the name of Narayana at the moment of death even without thinking of its meaning or having even its mental picture, the person will straightaway walk into Vaikunta without any need to be born again.

The authority for such a statement is the anecdote of Ajamila in *Srimad Bhagavata*. The substance of the story is: "Though this person (Ajamila) has uttered the name of Hari in forgetfulness, he has thereby expiated himself for sin committed through millions of births. The very name Narayana is complete expiation for all sins. The thief, the drunkard, the cheat who has duped his friend, the murderer, the man who has violated the person of his *guru's* wife, he who has killed woman, king, father or cow, and other sinners are all freed from their sins by the utterance of Hari's name; for Vishnu regards such a person as fit for redemption."

If these words are taken at their face value, it is obvious, tremendous mischief would result. Surely Sage Vyasa could not have meant that sinners were to escape the consequen-

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ces of their sins by merely saying Narayana in their dying moments!

●

Sri Vyasa has taken care to say in the concluding portion of that chapter: "Whoever listens with faith to this sin-removing history which is *supremely secret* (परमं गुह्यं) and whoever narrates it with devotion, will escape Yama's messengers and hell. Though wicked, he is honoured in the world of Vishnu." It is now our duty to find out that 'secret.'

Ajamila was a Brahmin of Kanya Kubja who became a sinner by discarding his wife and aged parents and living with a condemned woman and supporting her by gambling, cheating, thieving, etc. In his sinful life, he begot ten children of whom the last was named Narayana. When Ajamila became 88 years old, Yama sent his messengers to take him to hell. Just at the moment of death, out of fondness for his last child, Ajamila called out the boy's name 'Narayana'. That name being the Lord's, Vishnu's messengers came to stop Yama's messengers from removing the soul of Ajamila to hell. An altercation ensued between the two sets of messengers and in the end Yama's men left Ajamila and went back to their master.

In the course of the argument Vishnu's agents tell Yama's servants that any one who utters the name of Hari when he is about to die has to be left alone by Yama.

Now what we have to note are the remarks made by Yama's messengers about the early life of Ajamila. These are found in verses 56 to 58 of the first chapter of the sixth Skandha. The substance is as follows: "This Ajamila had mastered all the Sastras, was full of piety and good conduct, and was the abode of virtue; he was very strict in observing vows; gentle and had his senses under full control. He was truthful and pure. He gave and took good counsel. Untouched by pride, he served his *gurus*, guests and aged men with devotion. He kept the sacred fires, was the friend of all beings; he was righteous, sparing in words and free from jealousy. Once, at his father's bidding he went to the forest to collect fruits, flowers, twigs for the sacrifice and *kusa* grass. It was then that he saw the half-naked drunken woman in the embrace of her paramour. Then Ajamila lost his reason and became the victim of his passion."

In these remarks made by Yama's messengers, we find the real Ajamila, the habitually virtuous person who had qualifications enough to seek for and gain entrance into the world of Vishnu. During his period of infatuation—though it must have been pretty long—the seeds of virtue and goodness

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were lying dormant in him but were never destroyed or absent and Vishnu's messengers appeared obviously with the intention of reminding him of the Lord at the critical moment. He *was* reminded, and during the conversation that passed between the two sets of messengers, he had ample scope to repent and resolve upon reforming himself.

The account in the *Bhagavata* is very clear upon this point. "Freed from the bonds of Yama's messengers and therefore from fear, he prostrated before Vishnu's messengers who understood that he was going to talk to them; (not wishing to speak to him) they abruptly disappeared." (Verses 22 and 23 of Chapter 2).

The point to note here is that Vishnu's messengers did not regard him fit to be talked to till he became a changed man. They had come only to tell Yama's servants that they ought not to appear before one who utters Hari's name *because he must be given a chance to reform himself.* There will be the possibility of the name of Hari suggesting to him the form and *gunas* (qualities) of Hari. This also is mentioned in the same second chapter:

नाम व्याहरणं विष्णोर्यतस्तद्विषया मतिः

(The utterance of that Name is a remembrancer of the qualities of Vishnu) VI. ii. 11. The implication is that if the sinner does not reform himself, the field is clear for Yama to take him to the reformatory, and the sinner has to be born again to work out his *karma.*

In the case of Ajamila, the reformation took place. Verse 25 says: "The moment he heard the Dharma as expounded by Vishnu's messengers, he became filled with Bhakti for Vishnu. He was full of remorse thinking of the vile things he had done."

The text goes on mentioning the many thoughts that came to him in quick succession to effect a complete change in his nature. He then makes a solemn resolve saying, "I shall endeavour to control my mind and senses and also my breath (*prana*) so that I may escape the Hell called Total Darkness. I am going to cut asunder my bonds born of ignorance, desire and evil deeds and become the friend of all beings, developing calmness, love and mercy and conquering my mind....I shall eschew the false notions of 'my, mine and I' and fix my purified mind upon the Almighty Lord, sing His praise and pray to Him." (Verses 35 to 38).

This was his resolve after he started reforming himself. To carry it out he reached the banks of the Ganga (going to Gangadvara), stayed in a temple there, practised *yoga*, and controlling his senses rivetted his

(*Continued on page 38*)

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THE THREE STEPS OF REALISATION

...Beyond Atmajnana there are higher conquests to make and greater destiny to fulfil....

• Rishabhchand •

AN ancient Indian tradition speaks of three steps of spiritual realisation. It refers back to the good old days of the Vedic and Upanishadic culture, when the vision of spiritual men was vast and comprehensive. It forms the broad base of the synthetic teaching of the *Gita*. But later Hinduism lost hold of that all-embracing vision, and pursued exclusive paths to exclusive goals.

The three steps of spiritual realisation are: Atmajnana, Brahmajnana and Bhagavatjnana. Atmajnana means in this context the knowledge of the individual soul or self. To know one's real and eternal Self, infinitely free and self-existent in its illimitable consciousness; to live in its inalienable peace and purity; to realise oneself as detached from *karma* or *avidya*, and superior to birth and death, happiness and sorrow, honour and insult; to be equal to all beings and creatures, and delivered from ego and the snare of desires and dualities —this is Atmajnana.

By some philosophies, like the Samkhya and Jainism, Atmajnana is held to be the chief end of human life. Buddhism, too, pursues the same end, though it chooses not to designate or define it. Most spiritual seekers seem to be perfectly satisfied if they reach this goal. They regard it as so high and difficult that they cannot think of anything higher than it. Our subjection to Nature (*Prakriti*) is so poignantly painful, so helplessly sterilising to our spiritual growth that we naturally come to concentrate all our energies on the exclusive ideal of personal salvation, forgetting that there are higher conquests to make and a much greater destiny to fulfil. Atmajnana becomes the exclusive aim of life usually in ages of declining spiritual culture.

But it must be admitted that

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Atmajnana is no mean achievement. It is emancipation from the thraldom of ignorance. It is our escape from the toils of the ego, and an expansion of our consciousness beyond the body, beyond the mind, beyond space and time, beyond the constant flux and reflux of the universal elements. It is the first crucial step into immortality, and may be made the base of much higher achievements, if we refuse to stop short at it. Without this basic realisation there can be no decisive spiritual progress. The *Gita* speaks of this state of liberation in many a memorable verse of its second chapter. Many spiritual teachers, ancient and modern, Eastern and Western, have made self-knowledge or Atmajnana the focal point of their teachings. Know thyself, realise thy real self, distinguishing it from thy false self, escape from egoism and the clutches of Nature—such exhortations have been the burden of innumerable spiritual instructions.

But higher and greater than Atmajnana is Brahmajnana. To realise the infinity and immortality of our individual self is not enough, we have also to realise our universal and transcendent Self, which the Upanishad and the *Gita* call *Akshara*, the all-pervading Reality. The *Gita* describes it as *Kutastha*, the silent Immutable, which upholds and sustains all existence.

There may be different realisations of the Brahman. One may realise the universal Brahman that upbears all the movements of time and space, but is itself still and inactive. One may go beyond and realise the transcendent Brahman, which is called the Turiya, the unthinkable, ineffable Nirguna. One may also realise at once the Universal and the Transcendent, or the Saguna and the Nirguna in a global experience. But the common denominator of all these and similar experiences is the unity of the One in the multiplicity of the universal forms, the identity of all souls in the infinite and eternal existence of the Brahman. Realising the Brahman, one may come to look upon the phenomenal world as Maya or *mithya*, shadowy, phantasmal, unreal or real-unreal. Or, one may, like the Rishis of the Upanishad, regard the Brahman as the single source of all that exists, and the world as its manifold self-expression or self-representation. "Seek thou to know that from which all these creatures are born, in which they live, and to which they go hence and enter again; for that is the Brahman," says the *Taittiriya Upanishad*. In the same Upanishad, Matter has been affirmed as Brahman, Life as Brahman, Mind as Brahman etc. Brahman is the womb (*yoni*) and constituent of the whole universe.

Though this is a surpassing realisation, it does not solve the

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ultimate mystery of existence. The immutable impersonality of the Brahman does not give any clue to the spiritual secret of our spiritual personality; it does not fulfil the deepest aspirations of our heart, which seek for the eternal Lover and Beloved; it does not fully explain the teleological significance of life.

Higher and fuller than Brahmajnana is Bhagavatjnana, the knowledge of the Divine, the Paramatman, the Parameshwara. The Veda and the Upanishad call Him Deva or Purusha. The *Gita* calls Him Purushottama, sustainer of both *kshara* or the mobile creation, and the *Akshara*, the Immutable, and yet transcendent of them. He reconciles in Himself—because He is the eternal container of them—the One many, the mutable and the Immutable, the infinite qualities and attributes, and the Unqualitied. He is called *nirguno guni*. Immutability is the limitless base upon which His Consciousness-Force or Chit-Shakti, unrolls the unending pageant of the universal existence. He is the eternal Doer, Vishwakrit, Vishwakarma, and the eternal Non-doer. So long as we do not discover and realise Him, the world remains an insoluble mystery. We may call it *maya, mithya, karma, samskara, Prakriti*, whatever we like, but to designate is not to explain. The Veda and the Upanishad do not explain away the universe. They call it divine—*Brahmaivedam vishwamidam varistham*. They regard it as the progressive self-expression of the Purusha. Our spiritual individuality has as its source and archetype the Supreme Person. To realise the Purushottama is to realise the ultimate Truth of all existence. It is to have realised both the truth of the Kshara, the universal movement, and the truth of the Akshara, the all-pervading Immutable. It is to know life divinely, and be able to live it divinely. It is not only to know the essential Truth of existence, *satyam*, but also the dynamic Truth, *ritam*. It is to know God not only as Prabhu, the sovereign Lord, but also as Vibhu, the dynamic all-pervasive Presence, the creative and directive Immanence. It is not only to have *jnanam*, the essential knowledge, but also Vijnanam, the knowledge of the principles of the Divine Being. Rare, indeed, is the soul, says Sri Krishna in the *Gita*, that knows Me in all the principles of my being.

Those who follow the path of Vidya or the essential knowledge of unity alone, asserts the *Ishopanishad* in accents of staggering boldness, enter, as it were, into a greater darkness than those who follow the path of *avidya*, or ignorance. For, there is every probability of the followers of *avidya* returning, after whatever wheelings in darkness, to the integral Truth

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of the Purusha who unites in Himself both Vidya and *avidya*, the Truth of the One and the truth of the many; but those who, by the exclusive pursuit of the Vidya, have entered into the Akshara, and excised from their consciousness the dynamic and creative aspects of the Divine, are not likely to return to the integral knowledge. They remain satisfied with the timeless quiescence, the fathomless stillness and silence of the ineffable One, the inconceivable Transcendent. Not for them the inexpressible ecstasy of union with the Purushottama, in Time and beyond Time.

Far beyond the Akshara, *Aksharat paratah*, beyond even the Avyakta, the Unmanifest, *Avyaktat tu parah*, shines the Supreme Purusha, the Supreme Reality, effulgent like a thousand suns, *Mahan Purusha, Aditya varna*, or *Purushah puranah*, in the words of the *Gita*. He is the Author of our being, the creator and moulder of our nature, and the Guide of our life. To seek Him, to realise Him, to be united with Him in his integral being, to be perfect as He is perfect, to be a radiant channel of His Love and Light, Peace and Joy, Will and Force in the material life, is the glorious aim man is meant to pursue and fulfil on earth.

But to realise Him and unite with Him only in the stirless depths of our heart is not to unite with Him integrally. We must unite with Him in all our being, even in the active parts of our nature and our body. *Sayujya* or union by a complete merger of our soul in the Divine is not enough; *salokya* or union by nearness to Him in His Kingdom of Light is not enough; we have also to realise the *sarupya* or *sadharmya mukti*, which means release into and assumption of the Divine Nature. The Divine Purusha has His Divine Nature, *Para Prakriti*, who creates and sustains the fundamental forces and principles of all existence. Liberated from this lower or *apara prakriti*, we have to put on the higher nature of *Para Prakriti*, if we seek an integral union with the Param Purusha.

Sayujya, Salokya or Samipya and Sadharmya must fuse into the integral and dynamic union with the Divine in His triple poise: the individual Divine in our heart, *Ishwarah sarvabhutanam hriddeshe;* the universal Divine or Vishwapurusha; and the transcendent Divine, Paratpara. It will be our union with the Chatushpada Brahman of the Upanishad—a simultaneous union with Him in His *jagrata pada* or the waking material world, *swapna pada* or the subliminal world, *sushupti pada* or the Vijnana (Sri Aurobindo calls it the Supermind) which the Upanishad describes as the creative Truth-Consciousness, and the *turiya pada* or

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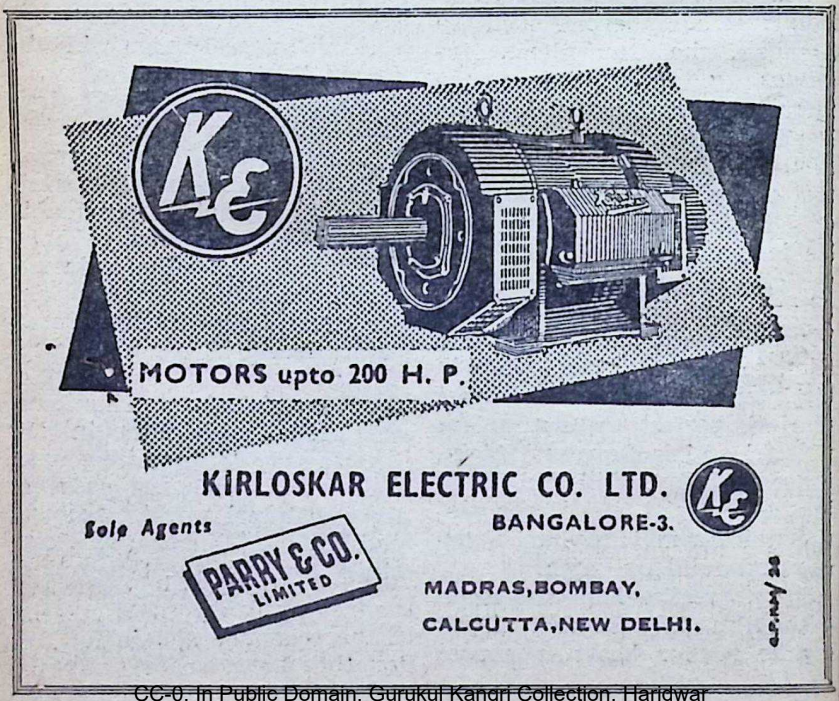
the ineffable, incommunicable Transcendence. Union with the *turiya pada* alone is not union with the Chatushpada Brahman.

He whom men call God or Bhagavan, and not the impersonal Immutable alone, is the ultimate goal of human evolution. Him we must realise in our transformed being—in our soul, mind, heart, life and even in our body—and love and adore and manifest here on earth. It will be the crown of the synthesis of *jnana*, *bhakti* and *karma*, raised into the solar splendour of the *Rita-Chit* or Truth-Consciousness. It will be living what Sri Aurobindo calls the Divine Life, in the material world and in the human body.

When the fruit of action is pleasant, man says that the will is stronger than fate. But when the fruit of action is otherwise, he says that fate is stronger. But fate is only action done before and all action is done by will. Hence the duad of fate and will is unreal. How can their antagonism be real? Since the root of both fate and will is the ego, this pair will cease to appear when ego dies.

—Bhagawan Sri Ramana.



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THOUGHTS on ECONOMIC DEMOCRACY

—Murarji J. Vaidya

To my mind, economic democracy is a pattern of society where it will be the citizen, the common man —whether he be a businessman, whether he be a worker, or an investor or an employee, whoever he be—will have the opportunity of contributing his mite towards economic development of the country, in a manner which will leave him free, as a citizen, and as an individual. In other words, economic democracy should be based on individual liberty as a very important component of such economic democracy. Any type of economic pattern or order which is divorced or goes away from individual liberty cannot by any means be described as economic democracy. Therefore it is very necessary that any economic order, any pattern of society that we try to evolve in our country should all the time keep within its view this important factor of maintaining the political liberty of the individual and the dignity of the individual as a citizen and as a human being.

It has been the experience of those countries which have tried to attain economic development at a rapid rate, that in the process of trying to have economic development within a very short time, they have destroyed the element of individual liberty and of human freedom. Therefore, there is always this clash of ideas when we talk of economic development: whether it is better to reach a high degree of economic development in a short time even at the cost of democracy or whether it is better to go slow and preserve our democracy and individual freedom.

Having said that, the next question would be whether the type of economic democracy that I envisage is consistent with the concept of planned development and of planned economy. I think there is no difference of opinion on the question that we are all committed to planned development of our economy and therefore, to a planned economy. We are probably the first democratic country in the world to try this experiment of having a planned economy on the basis of a political democracy.

Other countries like Russia which really put into practice the idea of planned development in the economic sphere for the first time have not been able to

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preserve political democracy in the process of developing their economy on the basis of a plan. China which has been a recent entrant in this field of economic planning has also not been particular or meticulous about the preservation of the freedom of the individual or the democracy for the country as a whole. Therefore, this experiment that we have mistaken in our country, of trying to develop our economy at a fairly rapid rate and still trying to preserve our democratic rights and traditions, is indeed a very interesting experiment, which is not only important from the point of view of future of our country, but which, if I may say so, is equally important from the point of view of the free world as a whole. Therefore what we do in this country, what we are going to do in this country in the next few years, is not only going to affect the future set-up, the future pattern, both of political and economic India but is also going to make a great deal of impression on the pattern of life that the civilised and free world as a whole will follow in the years to come.

The question therefore is whether we can achieve this dual objective of having a planned economy on the one hand and a political democracy and a parliamentary democracy at that, on the other. In our anxiety to develop the economy of the country, our Government, our Planning Commission, and some of our political leaders have been tempted to adopt certain measures in the recent past, which to my mind, have taken the country away from the goal of democracy as such. I will mention only a few.

The idea that nationalisation of any industry or of a particular sector of our economy is the essence of a socialist pattern of society is to my mind wrong, and thinkers, political and economic, in the West have also now veered round to the view that nationalisation is not an essential component of a socialist pattern of society even if

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we accept socialist pattern of society as our goal.

No less a person than Mr. Hugh Gaitskell declared in Delhi a few months back when he took part in the symposium or seminar that was organised by the Bureau of Parliamentary Studies, that even in England and in the thinking sections of the Labour Party in England, they have begun to wonder whether nationalisation is really the *sine qua non* of socialism and that type of thinking is to be found not only in England but in other countries as well, countries in the West that are prone towards socialism.

Therefore, for a young democracy like ours and a country which has not reached the saturation point of economic democracy as the countries of the West have done, it is really a very important matter and a very vital matter to consider whether nationalisation of any sector of our economy was really necessary or essential to achieve the goal of a socialist pattern of society. To my mind it was not necessary and the results that have been achieved after the nationalisation of Life Insurance, after the nationalisation of our foreign trade to a certain extent in the form of the establishment of a State Trading Corporation and in various other ways, not by direct nationalisation but by the imposition of very strict controls in our economy, we have in practice brought about a stage which is practically nationalisation. And that has not brought us the results that were expected of them. I will name only a few of them.

As far as the Life Insurance is concerned, nationalisation has not brought any benefit either to the exchequer or to the policy holders or to the people at large. As far as the State Trading Corporation is concerned, the very precarious position in which our export trade, particularly in mineral ores, finds itself today is proof—if proof was needed—that State trading as such has not helped the economy of the country in any manner.

The accumulation of a huge quantity like seven lakh tons of mineral ores at different ports today which is an unsold stock, is evidence of the fact that the State Trading Corporation has not proved to be a success which it was expected to be. This accumulation in the ports, it is stated, is largely due to the port strike. I can understand the accumulation at the ports of the stocks of any exportable commodity provided that stock was already sold and was awaiting shipment, but the unfortunate position in the matter of mineral ores is that, that stock has not been sold; it was the unsold stock that was lying at the ports.

In the process of controlling

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the export trade in mineral ores through the State Trading Corporation, the unfortunate position has been created—which to my mind is very undemocratic—that no mine owner, no exporter of mineral ores is allowed to move his ores from his mines or from the place where he holds stocks to the ports without a transport permit from the State Trading Corporation. He cannot export any ores from the country without a permit from the State Trading Corporation, or unless he has agreed to do it through the State Trading Corporation. Now may I ask you, whether this is economic democracy?

Many years ago, probably a century back, when the idea of Joint Stock enterprise started in England, these Joint Stock companies used to consist of a few people. They consisted originally of people who came in with unlimited liabilities. After a few years when it was found that this element of unlimited liability made it tremendously risky for people to partake in such ventures and when there were a few failures like some of the counterparts of the East India Corporation, the South Sea Bubble, and so on, the idea of limited liability was introduced and in the process of evolving this idea of limited liability for the members of a Corporation the only thing that was kept in mind was the relation of the shareholders *vis-a-vis* the Corporation or the Company and therefore the responsibility of the Company was directed mainly towards its relationship with the shareholders.

Now, there have been second thoughts on the subject and it is felt that in any industry or business of a large magnitude there are four elements which really should play their part and which are either beneficiaries or sufferers, as the case may be, and these four elements are the shareholders and the management combined, because their interests are common; the workers, the consumers and the community at large. Now these are the four elements that really should comprise; the people who

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benefit or suffer as a result of the operations.

Of industries or business on a large scale, and in the West, particularly in America, Corporations are operating in that large scale where all these elements are directly in touch with and are connected with the results that are achieved by those Companies. Therefore there has been a rethinking on the subject and there are writers and thinkers who suggest that this whole concept of company legislation should be revised so that the operations of the company by the people who run these companies are not merely responsible to the shareholders who are interested only in obtaining profits and dividends, but that those who are responsible for the running of the Corporations should be responsible to the consumer, to the worker and to the community at large, because it has been found by experience in England for example that where a large industry was working in a particular area or a particular locality, it was the community, the people in the several villages round about, who were benefiting by the existence of that industry.

Now when that industry became unprofitable or unremunerative or where there was a big strike and the industry ceased to operate, the community also suffered along with the workers, the shareholders and

the management. The consumer of course suffered because he was deprived of that much of products of that industry but the community—the people living in the villages round about who used to benefit by it—have also suffered and therefore it is felt that the community also should have a say in the running and the operations of that Company. I am giving you these ideas just to give you an indication how in the free world, in countries where economic democracy is actually being practised and is in operation, how the thinking of the people is running more or less at the same pace as the deve-

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lopments that are taking place in the social order prevailing in that country. In other words, the social order prevailing in those countries is changing fast as a result of the developments that have taken place in the economic sector by the establishment of large industries, by the increase in production, by the rise in the standard of living, by the rise in education-standards and so on; therefore economic thinking is keeping pace with the changes that are taking place in the social order.

It is only in an economic democracy based on a political democracy that such freedom of thought and such rapid changes can possibly be envisaged and take place. Because it has been our experience that in those countries where there is no economic democracy, where there is no political democracy, there is a hide-bound structure which refuses to change because the vested interests of those who are in authority are linked not merely with political authority that they enjoy, but also economic authority and economic power; the power to confer favour, the power to employ people, the power to run the economic machinery of the country also rests with them. It was really yesterday or today that a comparison was given in one paper about the manner in which Mr. Khruschev is now trying to follow what Marshall Tito has done in Yugoslavia for several years in the matter of changes in the facilities and the privileges that are to be given to the collective farms. Now this shows how in the so-called centralised economies which are supposed to work on a planned economy how hide-bound their structure is, how conservative they are—far more conservative than capitalism was in the last century and how difficult it is for them to keep pace with the changes in the thinking of the people and in the social order of the day.

[From his speech in a recent symposium].

TRUTH ABOUT AJAMILA—*Contd.*

mind upon the Paramatman. His *jiva* merged in the Atman.

Once again the messengers of Vishnu whom he had seen before appeared and he prostrated before them. Casting away his body in the Ganga he found himself having the form of the messengers of Vishnu; and along with them he went in a golden *vimana* (celestial car) to the presence of the Lord (Verses 39 to 44).

It is clear from the foregoing account that Ajamila had to qualify himself by a radical change of his personality and severe *yogic* practices before he could obtain entrance into Vaikunta.

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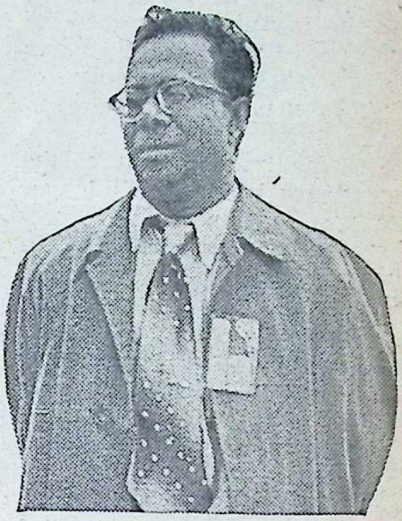
FEDERALISM IN INDIA

The idea of federalism is inherent in the idea of State. It has been a well-understood principle from a very long past particularly in India and yet is most difficult of practice. Why ?



Prof. Humayun Kabir

THE principle of federalism may be traced back to the earliest days of human history and yet it will not be unfair to say that its practice constitutes one of the most difficult achievements of man. An element of federalism is inherent in the very concept of the State as is evident from even a cursory examination of various theories of its origin.

Federalism is a principle of government where the constituent units have autonomy in the spheres allotted to them and owe allegiance to a Central authority for only certain more or less well-defined purposes. And thus, all early forms of the State are federal in character. Federalism is thus inherent not only in the organisation of the State, but in the very structure of the human society.

All theories of State recognise the family as the primary unit. There is thus a distribution of function and authority between the family on the one hand and the community, society or State on the other. The primitive State was federal in form and purpose. Every family constituted a small social unit within which the head of the family reigned supreme. It was only for certain general purposes that the head of the family accepted the supremacy of the social law.

Clear evidence of this state of affairs is available in the accounts of the Old Testament as

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well as in many tales of India and China. Gradually, the power of the State grew at the cost of the power of the family. One reason for this gradual shift in the balance of power was the superior organisation needed for purposes of war. Another was the increasing complexity of methods of production and commerce.

The family as a unit of the governance had a much longer life in societies which were predominantly agricultural. In such societies, the family or the village unit was more or less self-sufficient. The existence of a large number of autonomous villages or communities in such societies preserved for a much longer period the federal character of the State.

We thus find that the federal form retained its vigour for a much longer period in India than in many other countries of the world. In fact, till the advent of the British, the form of the Indian polity was essentially federal, even though it was from outward appearance often unitary. One has only to think of the power of the village panchayats till almost the middle of the 19th century to realise the truth of this statement.

Whether it is the village panchayat in India or the feudal Governor or Baron in Persia or Europe, the essential form of the State organisation was the exercise of almost all sovereign powers by local authorities with nominal allegiance to the King or the Emperor.

A powerful King did not tolerate any challenge to his authority and sometimes meted out dire punishment to those who rebelled. In the normal course of affairs he was, however, content to claim only a few essential rights and privileges and leave the rest of the administration to his local representatives.

Even the most absolute of Despotisms has to delegate authority and functions to subordinate individuals and groups. The most totalitarian of the States has to delegate powers to its functionaries at different levels. In a democratic society, there is, however, mutual give and take between authority at different levels.

Western Democracies although ostensibly unitary in form have the federal principle re-introduced through the emphasis on local self-government. In a country like the United Kingdom, the State reserves to itself the functions of national defence in both its military and civil sense. Foreign relations, international trade and monetary policies are treated as necessary elements in a policy of national defence and are, as such, part of the functions of the national State. Defence against external aggression is a national responsibility, but main-

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tenance of law and order within the community is regarded as a concern of the local authority. National, educational and health policies are formulated at the State level, but their implementation is left largely to local authorities who conform to the broad national ideal by introducing local modifications to suit local needs. In fact, there is a tendency for transferring more and more powers to local authorities specially in the field of various welfare functions which are increasingly becoming the concern of the State.

Thus, in the modern world we find two parallel and contrary processes working side by side. On the one hand, the size of the State is continually expanding and people are already thinking in terms of a world-State. Not only is the State expanding in size, but it is also acquiring functions which were formerly left largely in private hands. Social welfare is no longer the concern of the charitable individuals or groups, but increasingly a responsibility of the State. In addition, the State through its control over education and mass media of communication is exercising a degree of power beyond the dreams of the most powerful Despot in the past.

Side by side with this increase in the size and authority of the State, there is a growing tendency to delegate more and more functions and powers to smaller local units. It is also being increasingly recognized that it is only in such units that individuals forming the community can have a more immediate and intimate participation in public affairs. More and more of the welfare services are thus becoming the concern of local authorities. Federalism is, thus, a universal principle of State organisation.

There are two special features which differentiate the growth of federalism in India from its development in other parts of the world. The first is that in India the principle of federalism is exalted into a philosophy of life in a way which has no parallel elsewhere. While in most other countries federalism is accepted out of necessity, in India, the principle of federalism is accepted as an essential characteristic of the nature of reality itself. Expressed as unity in diversity, it has given a special character to Indian philosophical thought and indeed to the Indian outlook on life.

The second special feature follows from this and is found in the special type of social structure which has developed in India throughout the ages. One of the most remarkable features of Indian society is that it is not a single unified social pattern, but a federation of social patterns of many types. The Hindu Pantheon houses an

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infinite diversity of gods and Hindu society is still a living museum of anthropology.

In spite of the rise and fall of many powerful empires, the political organisation in India was, at least till the middle of the last century, essentially federal in character. Kings ruled and passed away. Dynasties rose to power and then decayed. In this endless procession of Kings and Dynasties, the social organisation of villages hardly changed. The panchayats were in a very real sense the true repositories of power and exercised all the functions of a local administration regardless of who ruled at Delhi or some other capital. It was easier for a man to defy the Emperor's command than the command of the village Council. It entered almost into every aspect of his personal and social life.

The alien British Government in its effort to bring the whole country under its economic exploitation, intensified the forces which worked towards the weakening of the federal principle and the growth of a unitary Government. The introduction of modern means of transport and communication in the middle of the last century posed the first real challenge to the loose federal type of structure that had ruled India from immemorial times. The growth of the capitalistic form of production and distribution also helped towards the weakening of the federal structure.

Till 1921 the general tendency of British policy was to emphasise the unitary character of the State and discourage the federal elements. The introduction of diarchy in the Montford Reform Scheme was a conscious reversal of the British policy towards centralisation and unity. The Government of India Act 1935 gave greater impetus to provincial autonomy. Although the proposed Central Government became openly federal in its character, it was intended to be diarchical in nature.

During the last forty years or more Indian political opinion has been slowly feeling its way

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towards the evolution of a type of federalism suited to the Indian genius.

The Republican Constitution of India is based on the faith that the diversity of her languages, religions and cultures will not, in any way, imperil Indian unity. The Constitution guarantees liberty, equality and opportunity to all the component units of the Indian people. All the languages of India have been recognised as national languages. The spirit of the Constitution demands that they must be treated on the basis of equality and given the same opportunity of development and progress. During the last few years, the Government is making great effort to remove inequalities based on caste or religion or language. But at the same time individuals have the fullest freedom of forming associations of their own for advancing economic, political, social, cultural, linguistic or religious purposes.

Central Planning is in one sense taking over some of the functions of State Governments but simultaneously there is the movement towards decentralisation and transfer of power to village panchayats. Local autonomy is growing side by side with the strengthening of national purpose and national unity.

The Indian genius for synthesis has in the past developed a social system that combined unity with diversity. It is today engaged in an experiment of political federalism which may well offer a solution to the problem of reconciling the rival claims of global integration and maintenance of national identity posed by the phenomenal advances of science and technology in the modern world.

[Excerpts from a recent speech at Ahmedabad.]

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ANNUAL 1958

(August 10, 1958)

* **Vineya and Vinaya:**
  H.H. Jagadguru Sri Sankaracharya of Kanchi
* **My Educational Mission:**
  Gurudev Tagore
* **Real Living Prayer:**
  Mahatma Gandhi
* **Karma Yoga and Sannyasa:**
  Acharya Vinoba Bhave
* **Navina Uttarakandam:**
  Sri C. Rajagopalachari
* **Sir K. Sheshadri Iyer:**
  Dr. C. P. Ramaswami Aiyar
* **Vidyas in the Upanishads:**
  Swami Sivananda
* **Rama-Raksha Maha-mantra:**
  Swami Vimalananda
* **What Life Has Taught Me:**
  Sri Y. N. Sukhthankar
  (Governor of Orissa)
* **Soul of Indian Art:**
  Justice Sri A. S. P. Ayyar
* **Task Ahead:**
  A. Satyanarayanaraju
  (General Secy., A.I.C.C.)
* **Language of the Dances:**
  Sri Parvatikumar &
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etc. etc. etc.

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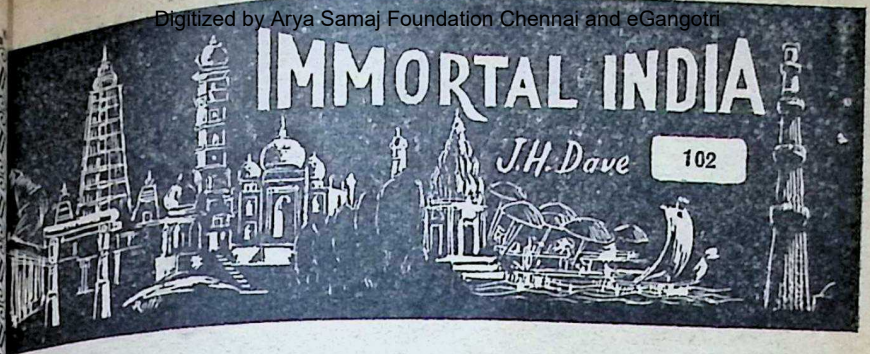

BHIMA

RIVER BHIMA is one of the great tributaries of river Krishna. It is one of the names of Parvati who according to occasions assumes a Bhima or terrible form. It starts from the Western Ghats from the summit of the Sahya mountain about 25 miles north of Khandala in 19° 4′ North and 73° 32′ East. At the source of this river is situated the famous Jyotirlinga of Bhimashankar which is one of the twelve ancient and sacred Jyotirlingas in India. At the source of this river the height is about 3,000 feet above sea level. This river flows in the south-eastern direction passing through the districts of Poona, Sholapur, Bijapur etc. and ultimately meets river Krishna a little north of Raichur.

Bhimashankar is a fort in the Khed taluk of Poona district. Its height is about 3,448 feet above the sea level. It is on this hill that river Krishna has its source. At this place there are two temples of Lord Siva, one old and the other new, constructed by Nana Phadnavis and his widow. On the Mahasivarathri day in the month of Magha a great annual fair is held and numerous pilgrims come here to have the *darsana* of Lord Siva.

One of the legends says that Lord Siva after defeating Tripurasura came down to this place for taking rest. At that time one legendary king of Ayodhya called Bhimaka came here to perform penance and propitiate Lord Siva as he had incurred the sin of killing two sages who had assumed the form of a deer. Siva was pleased at his penance and told him to ask for some boon. King Bhimaka saw that Siva was full of fatigue and there were drops of perspiration on his forehead. Bhimaka therefore requested Siva to turn

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Bathing Ghat at Pandharpur on River Bhima.

the drops of perspiration on His forehead into a river. This is the explanation given for the rise of river Bhima. After rising from this source this river moves through rocky terraces and taking a south-eastern course it flows through the narrow valley of Bhimner. Near Pimpalgaon, Bhima receives river Bhama. Bhama also rises in the Sahyadri range. That source is six miles south of Bhimashankar. The valley from which river Bhama moves is called Bhamner. Another tributary of river Bhima is Indrayani which rises in the Sahyadri range near Kurvande. This river Indrayani flows past the village of Dehu which has become very famous on account of the great Maharashtrian saint Tukaram. Dehu is a place of pilgrimage particularly for the *Warkaris*. After passing Dehu river Indrayani also flows past Alandi which has become famous and holy on account of its association with the celebrated poet and saint Jnaneswar Maharaj. Indrayani meets river Bhima near Tulapur. River Bhima receives the waters of

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river Vel a few miles near Talegaon-Dhamdhere. After some windings river Bhima receives Mula-Mutha near the village of Ranjangaon. This Mula-Mutha is a name given to a river composed of seven streams rising from different parts of the Sahyadri range. The stream flows past Poona. At Poona it also receives Mutha. The joint name Mula-Mutha is given to this united stream after it receives river Mula at Poona. After receiving Mula-Mutha near Ranjangaon, river Bhima flows further east and meets another tributary, river Ghod. Ghod also rises in the Sahyadri range about nine miles north of Bhima. River Ghod is famous for its appetising and wholesome waters. This river Ghod is joined by river Mina near Pargaon. Irrigation works are constructed on this river. River Bhima then proceeds further in the south-east direction and meets river Nira near Narsingpur.

The town of Pandharpur is situated on the right bank of river Bhima. It is one of the most celebrated and frequented places of pilgrimage in the State of Bombay and contains the famous temple of Vithoba. At this place river Bhima is broad and full of waters. There are eleven ghats on the river. On the Ekadashis of Ashadha and Kartika, great fairs are held and numerous pilgrims from different parts of the country, particularly the *Warkaris*, come here to have a *darsana* of Vithoba. River Bhima receives another tributary called Nira about five miles south-west of Tembhurni in Karmala. Bhima receives a further tributary called Mana at Sarkoli which is about ten miles south-east of Pandharpur. Near Kudul about twenty miles south of Sholapur Bhima receives a tributary called Sina. Sina herself has a tributary called Bhogavati, which meets Sina near Mohol.

Near Wadi Junction river Bhima is joined by river Kagna.

Important irrigation works have been constructed on some of the tributaries of Bhima particularly at Mutha, Nira and Sina. At many places, river Bhima leaves much silt particularly after floods and has made the adjoining lands very fertile.

River Bhima forms part of the Krishna system. Krishna starts from near Mahableshwar and receives Dhon, Bhima, Palar, Munar, Tungabhadra (formed of Tunga and Bhadra) etc. as her tributaries.

Bhima is also called Bhimarathi. Bhima is one of the rivers referred to in several Puranas as a Mahanadi or a great river and a bath in which is considered very sacred. It is referred to in the *Mahabharata*, Matsya Purana, Brahma Purana and Vamana Purana.

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My Many Teachers

What Life Has Taught Me

• GURDIAL MALLIK •

LIFE is a school, which is always in session. In it, the best teachers are Intuition and Experience, while Observation and Reason are their valuable allies in instructing the students of all ages and outlooks and attitudes.

In this school the instruction imparted is both plentiful and pregnant. But every student can imbibe only a very small fraction of it, and that too, according to his own capacity, conditioned chiefly by the degree and depth of the residue intelligence brought over from the previous incarnation.

Therefore, what I have learnt, often to the accompaniment of travail and tears, from Life—which, in its very nature, is limitless—is extremely limited and little. But before I put it down in words—an inadequate vehicle, indeed, when compared with the truth they try to express—I should first like to bow in gratitude to my many Teachers, including, of course, Tradition.

From my mother I acquired faith in and devotion to God. From my father I learnt the value and worthwhileness of self-discipline and sense of duty. My instructors in the school and college inculcated in me the habit of sustained and steadfast study while my fellow-students taught me some of the pivotal principles of the community life. My colleagues in the field of diversified activity later revealed to me the beauty of the "cadence of comradeship."

But I owe much more to my Gurudeva Rabindranath Tagore He imbued me effectively with the truth of his own words in *Gitanjali:* "When one knows Thee, then alien there is none." Gandhiji revealed to me at once the might and meekness of Love. From C. F. Andrews I learnt to love the people specially the

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poor and the students. Dr. Annie Besant taught me the secret of translating the ideal of Universal Brotherhood in my own life *via* the study of the various religions. To Jamshed Nusserwanji Mehta of Karachi, I owe the inspiration to strive to lead a ceaseless life of self-abnegation. Sri Nandalal Bose, the great artist, initiated me into the art of sensing beauty in the commonplace as well as the chaste. To Sri Kshitis Mohan Sen—an acknowledged authority on Medieval Mysticism in India—I am indebted for seeking in the company of saints like Kabir, Ravidas, Rajjabji and others and also in that of the *Bauls,* the mystics of East Bengal, the "dust of divinity," which dissolves the delusion of duality. Shri M. C. Setalvad, the Attorney-General of India, has been to me a shining example of integrity and industry, while his good wife has indicated to me the utter need and urgency of the passion for self-culture for finding "the Kingdom of Heaven," now and here, on this earth, in the midst of our own environment. There are also many other persons who have taught me concretely a number of varieties and values of life. To all of them, I am deeply beholden.

In short, life has taught me first, how to envisage heavenly harmony and unity and, secondly, to translate this vision and value in my social surroundings, often riddled as these are with discord and diversity. For learning this lesson of lessons, I have been ever grateful to God. For had He not granted me the most precious gift of human life, I would never have learnt this lesson. Therefore, today I can answer unhesitatingly and in the affirmative the question, "Is Life Worth Living?" And, verily, a man who has finally succeeded in sensing and then in striving to live by affirming the worthwhileness of life despite its endless pains and privations, punctuated periodically, no doubt, with spells of joy and self-fulfilment, has known *what it is to live,* as contradistinguished from mere existence.

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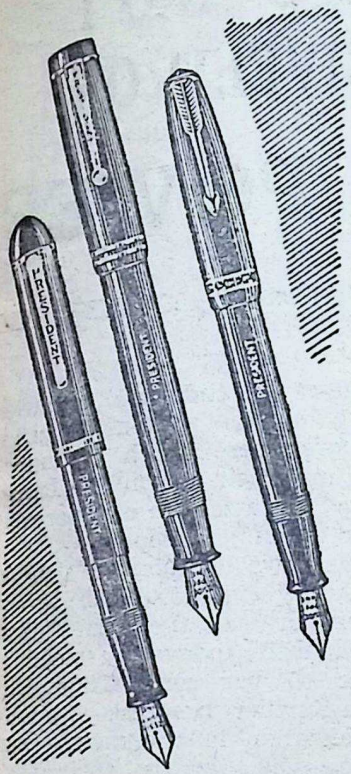

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INDIA NEED NOT RELY EXCLUSIVELY ON NUCLEAR POWER

STEPHAN E. SCHATTMAN

THE world's population, at present about 2,600 million, is growing at the rate of almost 100,000 a day. One of the major problems is that of providing food, clothing and shelter, let alone any improvement in real living standards.

Again, by the end of the century, according to estimates prepared by the United Nations in 1955, the world will need more than eight times as much energy annually as it did in 1952, and as early as 1975 world energy consumption will have almost trebled.

Today, the United States, Canada and the industrial countries of Western Europe account for over 60 per cent. of world energy consumption, and their needs are rising at a rate of 2 to 2½ per cent. a year.

In the underdeveloped countries, energy consumption per head today is only one-tenth of that of the industrial countries. But, as their industrialization programmes are beginning to mature, their demand for energy may rise at a rate of 5 per cent. per annum, or more.

On a world-scale, the share of industry (including mining and transport) of the total energy consumed today is something like 65 per cent. Thus, with the further progress of industrialization in the many countries which are in their early phase of development, total industrial demand for energy, and for electricity in particular, will continue to mount.

Admittedly, estimates like these are based on the assumption that there will be no major wars or economic crises in the second half of the century. Wars and depressions like those which marked the first half of the century would reduce energy requirements. On the

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other hand, if a spirit of international economic co-operation prevails, world requirements might far exceed the estimates.

Against this kind of background, it is not surprising that the speculation as to the future of world energy supplies received much stimulus with the advent of the use of nuclear energy for the generation of electricity in Britain's first nuclear power station, in October 1956. And the concept of power resulting from the fusion of the nuclei of heavy hydrogen, demonstrated by British nuclear physicists on ZETA (Zero Energy Thermonuclear Assembly) at Harwell at the end of January this year, led to an outburst of enthusiasm.

It was realized that it might conceivably provide an unlimited source of energy for people the world over. Water, after all, is obtainable almost anywhere, and the quantities required for the generation of the new fusion power are small.

One bucket of two gallons of water contains about one-fifth gramme of deuterium, or heavy hydrogen, which, if subjected to the fusion process, would provide as much energy as can now be obtained from two tons of coal.

Sir John Cockcroft, who directs Britain's nuclear research, has been at pains to emphasize that it will be many years before the momentous advance made by the scientists is likely to lead to the use of fusion power generated in a commercial fusion-power station. At this early stage it is difficult to estimate what the costs might be.

But by 1966 a quarter of Britain's electricity will come from nuclear power stations. By 1975, according to Sir John Cockcroft, "it is generally believed that the nuclear power programmes would be generating half our electricity".

The present stage of research into controlled thermonuclear reaction is that the chain reaction has not yet been established for reaching fusion power, and there is no reason to assume that the time required for reaching the commercial stage will be any less than it was for reaching nuclear fission. If anything, the research and technological problems to be tackled are even greater.

Those who indulge in speculative thinking about the future of world energy supplies, following the success of ZETA, often tend to overlook the question of cost. They seem to suggest that because deuterium, the fuel for the fusion-power station, is exceedingly cheap, the power generated must be equally so. They overlook the fact—and this applies in the same way to "conventional" nuclear energy—that there will be necessarily large capital charges, as well as operation and transmission costs.

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Some statements have been made about the impact of nuclear energy on the economic progress of lesser developed countries, on the assumption that the cost of energy is a determining factor. The fact is that this cost at present forms a surprisingly small fraction of total costs in industry as a whole, though, of course, it is of great significance in a relatively small number of special branches of industry.

There is no inherent economic virtue in the exploitation of nuclear energy as such. Britain is undertaking it on the scale she does because she is faced with the danger of a serious energy gap in the foreseeable future, and because the cost of her coal output is rising.

Lesser developed countries are not, as a rule, in the same position. *To India, for instance, with her large reserves of fossil energy and hydro-power, nuclear power by itself cannot be the universal means to economic salvation.* It has a great role to play in regions whose populations live at great distances from sources of conventional power.

It seems clear that low-cost energy supplies will have a pronounced effect on economic growth only if enough capital can be secured from domestic sources or from foreign funds.

In practical terms, this means that an increase in the energy potential calls both for the expansion of the railways for transport and for the construction of a wide network of transmission lines for distribution and presupposes a sufficient level of demand.

The opening up of Antarctica with its assumed vast reserves of minerals, might justify the statement that it can be achieved only with the help of nuclear power. In view of the climate, no development scheme is likely to succeed which depends on the regular access of large numbers of men and machines, at any rate to begin with.

The growth of the demand for energy, then, is the reflection not the cause, of economic progress. But, of course, a cheap supply of power is also, in itself, an important stimulus to growth.

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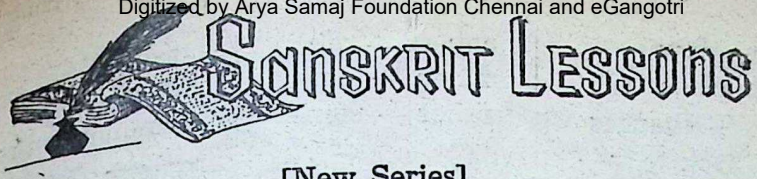

[New Series]

Dr. Shakuntala Rao Shastri

(Continued from last issue)

These are the examples.

If क्, ख्, प्, फ्, come after विसर्ग, the visarga remains as it is.	मुनिः + कथयति muniḥ + kathayati sage + speaks	=मुनिः कथयति muniḥ kathayati the sage speaks.
	भीतः + पलायते bhītaḥ + palāyate being + runs afraid away.	=भीतः पलायते bhītaḥ palāyate runs out of fear.
	पुनः + खेलति punaḥ + khelati again plays.	=पुनः खेलति punaḥ khelati plays again.
	तरुः + फलति taruḥ + phalati tree bears fruit.	=तरुः फलति taruḥ phalati A tree bears fruit.
If visarga is followed by च्, छ्, visarga is changed to श्	वायुः + चलति vāyuḥ + calati wind + blows.	=वायुश्चलति vāyuś calati the wind blows.
	शठः + छलयति śaṭhaḥ + chalayati cheat + deceives.	=शठश्छलयति śaṭhaścchalayati the cheat deceives
If visarga is followed by ट् (ṭ) or ठ्, (ṭh), it is changed to ष् ((ṣ).	भीतः + टलति bhītaḥ + ṭalati terrified + rocks	=भीतष्टलति bhītaṣṭalati rocks out of fear.
	भग्नः + ठक्कुरः bhagnaḥ + ṭhakkuraḥ broken + image.	=भग्नष्ठक्कुरः bhagnaṣṭhakkuraḥ a broken image.

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विसर्ग in place of र् (r), changes back to र् when followed by any letter except क्, ख्, च्, छ्, ट्, ठ्, त्, थ्, प्, फ्, श्, ष्, स्.	मातः + एहि mātaḥ + ehi mother + come भ्रातः + याहि bhrātaḥ + yāhi brother + go. पुनः + गच्छति punaḥ + gacchati again + goes.	=मातरेहि mātarehi come, oh mother. =भ्रातर्याहि bhrātaryāhi go, oh brother. =पुनर्गच्छति punargacchati goes again.

अः + अ = ो ऽ aḥ + a = oऽ. If visarga comes after अ and is followed by अ, the preceding letter becomes 'O' and the following अ is half pronounced.	मूर्खः + अयम् mūrkhaḥ + ayaṁ fool + he. चौरः + असौ cauraḥ + asau thief + he.	=मूर्खोऽयम् mūrkho yaṁ He is a fool. =चौरोऽसौ cauro sau he is a thief.

ः + ग = ोग ḥ + g = og visarga changes into ो if followed by any consonant except the first and the second letters of a varga and preceded by अ	नरः + गच्छति naraḥ + gacchati man + goes पूर्णः + घटः pūrṇaḥ + ghaṭaḥ full + jar सद्यः + जातः sadyaḥ + jātaḥ newly + born.	=नरो गच्छति naro gacchati a man goes. =पूर्णो घटः pūrṇo ghaṭaḥ a filled jar =सद्यो जातः sadyo jātaḥ newly born.

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ः + any vowel except अ visarga, when preceded by अ and followed by any vowel except अ is dropped and then there is no combination with the following vowel.	कुतः + आयातः kutaḥ + āyātaḥ whence + came	=कुत आयातः kuta āyātaḥ whence have you come.
	देवः + इव devaḥ + iva god + like	=देव इव deva iva like a god.
	कः + एषः kaḥ + eṣaḥ who + he.	=क एषः ka eṣaḥ who is he.
visarga, when preceded by any vowel except अ or आ and followed by any vowel or any consonant except क् ख् च् छ् त् थ् ट् ठ् प् फ् श् ष् स् is changed into र् (r).	कविः + अयम् kaviḥ + ayaṁ poet + he	=कविरयम् kavirayaṁ he is a poet
	वायुः + वाति vāyuḥ + vāti wind + blows	=वायुर्वाति vāyurvāti the wind blows
	तैः + उक्तम् taiḥ + uktaṁ by them + said	=तैरुक्तम् tairuktaṁ said by them.
the visarga of the words सः and एषः is dropped, when followed by any letter except अ	सः + याति saḥ + yāti he + goes	=स याति sa yāti he goes
	एषः + हसति eṣaḥ + hasati he + laughs	=एष हसति eṣa hasati he laughs.
	सः + कथयति saḥ + kathayati he + tells	=स कथयति sa kathayati he tells.

dent:—When some one addresses with भोः bhoḥ, the visarga is not seen. Why is it dropped?

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Teacher:—The visarga of bhoḥ and bhagoḥ is dropped bef any letter except क्, ख् च्, छ् ट् ठ्, त्, थ्, प्, फ्, श्, ष्, and स्, Examples:

भोः	+ ईशान	=	भो ईशान
bhoḥ	+ īśāna		bho īśāna.
oh	lord		O Lord.
भोः	+ गणेश	=	भो गणेश
bhoḥ	Gaṇeśa		bho Gaṇeśa
oh	Gaṇeśa		oh Gaṇeśa

Student:—In the word 'catuṣkoṇa', the visarga of catuḥ is cha ed into 'ṣ'; why so?

Teacher:—There are some words as 'niṣphalaḥ', 'duṣkara', wh visarga changes into 'ṣ'. They cannot be brought unde general rule. A list of such words is here.

निः	+ काम	= निष्काम
niḥ	+ kāma	= niṣkāma
not	+ desire	= free from desire
निः	+ फलः	= निष्फलः
niḥ	+ phalaḥ	= niṣphalaḥ
not	+ fruit	= fruitless
आविः	+ कृतः	= आविष्कृतः
āviḥ	+ kṛtaḥ	= āviṣkṛtaḥ
out	+ made	= manifested.
बहिः	+ कृतः	= बहिष्कृतः
bahiḥ	+ kṛtaḥ	= bahiṣkṛtaḥ
out	+ done	= turned out.
दुः	+ करः	= दुष्करः
duḥ	+ karaḥ	= duṣkaraḥ
difficult	+ to do	= difficult to do.
चतुः	+ कोणः	= चतुष्कोणः
catuḥ	+ koṇaḥ	=catuṣkoṇaḥ
four	+ corners	= a square.
चतुः	+ पथः	= चतुष्पथः
catuḥ	+ pathaḥ	= catuṣpathaḥ
four	+ roads	= a cross way.

[*To be continued*]

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your hobby reveals your PERSONALITY

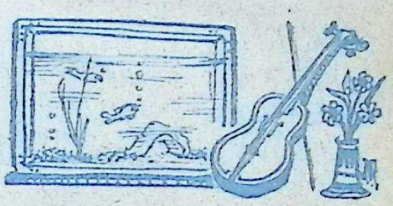
—Don Paonessa.

WHAT'S in a hobby? Studies show it can reveal your personality.

For over 20 years, a group of psychologists have been doing extensive research on a subject that effects millions of us: hobbies. According to their findings, a person's choice in a hobby can be almost as revealing as his reaction to an ink blot.

Investigators found that a clearly distinguishable pattern exists between hobby preferences and personality. Scientists now say that they are in a position to study your hobby and come up with a fairly accurate estimate of your emotional maturity, level of intelligence and distinguishing personality traits.

This, psychologists explain, is because a person generally picks a hobby of his own free will. For example, when a person chooses a mate he employs a method of selection that reflects his intellectual and emotional maturity: the same process is at work in choosing a hobby.



"A hobby is never a task, but a form of living expression that complements and augments one's own personality", says one authority. "It's a creative escape from humdrum routine. Theodore Roosevelt found a release from tensions in big-game hunting. Ike takes some of the pressure out of his job when he swings at a golf ball."

Perhaps the most exhaustive study of hobbies in relation to personalities was conducted by Dr. Paul L. Boynton, a specialist in child intelligence. He came up with a comprehensive survey of nearly 5,000 children between the ages of nine and eleven.

His study revealed that boys whose hobbies involved collecting had the highest I.Q., while those with no real hobby at all were often below average in in-

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telligence. A further analysis showed that among the collectors, stamp hobbyists were brighter and better adjusted than the boys who saved things like match-covers or cards.

"The reason for this is that stamp collectors find themselves involved with many phases of specialized knowledge," explains Dr. Theodore A. Bretscher, a noted psychologist and educator. "A postage stamp is like a painting, in that it concerns colour and design. And then, through foreign stamps you touch upon different languages and money-values; geography, and world history. Going through a stamp album is like studying an atlas. And because of this, stamp collectors are apt to be more worldly and have broader fields of interest".

The people who are really interested in life, Bretscher insists, are those who have at least two or more hobbies. As an example he points to Sir Winston Churchill's myriad hobbies—ranging from brick-laying to painting—which denote an extremely well-balanced mind and personality. Bretscher says this is because Churchill combines aesthetic hobbies with mechanical ones, which places him in the same rare category as Thomas Jefferson and Benjamin Franklin. On the other hand Lincoln's pursuit of books alone shows the great sensitivity and melancholy which filled his life.

While psychologists, in their hobby-investigations, use a yard-long check-list that ranges from mountain climbing to a quiet game of Old Maid, their studies can be broken down into three generalized groups:

1. People who have active athletic, mechanical or scientific hobbies, are usually well-adjusted and can roll with the punches; they don't often get ulcers.

2. Those who are interested in aesthetic or "quiet" hobbies—such as reading, listening to music, or playing an instrument—are sensitive, intelligent, but often carried away by their emotions.

3. People who are interested in model engineering—constructing tiny airplanes, trains, automobiles—are less stable than the scientifically minded fellow in group one; but personality tests show they are better balanced than group two, and have a pretty firm grasp on life.

Obviously, these generalized groups have many sub-headings. In reading, for instance, there is a difference between the admiration of Little Orphan Annie and the

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chaps who get a boot out of perusing Chaucer in Middle English.

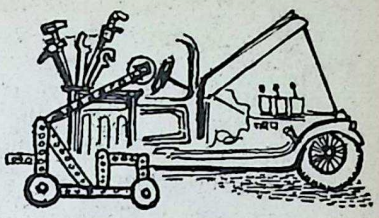
Following, is a list of nine hobbies that are among the most popular. After each category, there is a thumbnail sketch of the kind of person likely to indulge in that type of leisure activity. Your hobby is probably included.

Mechanical: If you like puttering around the garage, turning out furniture on a lathe, or even fiddling with your son's electric trains, you are the kind of easy-going person who can take troubles in stride. You take quiet pride in accomplishments and find pleasure in small things.

Scientific: An interest in astronomy, geography, archaeology, etc., indicates that you are well-adjusted, mature, and have an out-going personality. Your general interests are broad and you have an easy understanding of the follies of human nature. Generally you would rather laugh than bicker.

Collecting: Collectors are usually intelligent people. If you belong to this group you are apt to be inquisitive—even nosey. You have a thirst to know everything about whatever you do and the people you meet, and while this may get you into awkward situations at times, you are never bored with life. You are level-headed (if a trifle hard-headed) and a good conversationalist.

Music or literature: Being



sensitive—which members of this group are apt to be—is a mixed blessing. You are moody and easily hurt; often carried away by your feelings. You have a hard time keeping your temper and adjusting to minor irritations. But you are compassionate and a willing listener. One fine quality which makes life pleasant for you is your keen sense of humour.

Nature: There is nothing smug or stuffy about people who take up gardening, fishing, or hunting as a hobby. If your interests are along these lines, chances are you're a pretty solid person; not shallow or materialistic. You may be more quiet than your friends, but you probably have a great deal of emotional and spiritual security.

Photography: Like stamp collecting photography embraces many things—the mechanics of photographic equipment, the art of taking pictures, and the science of processing the photographs. You are less likely to be a worrier than the average; you are chatty, usually good natured, reliable, and tackle your many interests with optimism and eagerness.

Sports: You are probably a

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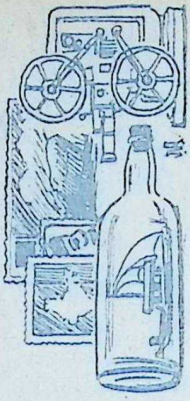
cheerful, sometimes careless, person if you follow active outdoor hobbies. You thrive on competition, and for this reason you may be too materialistic; more interested in the fight (your work or career) than the goal. You have a great deal of charm, are enterprising and courageous, and probably a lot of fun at a party.

Theatre or movies: People in this category are often withdrawn, and more interested— intellectually and emotionally— in the world of make-believe than in reality. But a temporary escape from the pressures of work isn't necessarily unhealthy. You have a playful imagination and are romantic— even if your feet aren't always squarely on the ground. Your mind is too active to let you become bored.

Painting: You are bright, interesting, but often moody; sudden new ideas catch fire with



you, but your enthusiasm i sometimes fleeting. You have lot of energy and are fascinate by new sights and personalitie but you leap from one interes to another like a mountain goa This isn't due to a lack of con centration, but by a surplus o imagination. Being more in terested in colour than col facts, you often exaggerate; bu you are a forceful and spirite person. [Courtesy: *Pageant*

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THE DOMESTIC LIFE OF BIRDS

Lee S. Crandall

COURTSHIP among birds is direct and to the point. There are no half-way measures, no long engagements, no postponements.

In most species the chief burdens of courtship devolve upon the male. Song takes an active part, with intricate plumage displays, graceful dances, and fiercely fought battles. And just as a man must have a home and visible means of support before he can properly marry, so must the bobolink, grosbeak, or thrush guarantee protection and food before he secures a mate.

Almost invariably when the birds return in the spring from their southern migration, we find the first arrivals are males only. In late April or early May, flocks of cock bobolinks can be found in suitable fields, living and feeding together in perfect amity. Toward the middle of the month we will find the birds widely scattered and a babel of sound greets the ear.

A little observation will show that each bird holds sway over a section of the meadow and that any intrusion by a rival is met with instant attack. The proud possessor has a favourite perch, perhaps a bush or a tall weed, from which he pours forth his melody, his throat bursting and the white feathers of his back spread to the utmost. The object is obvious: he is advertising to the newly arrived females of the species that he is the owner of a fine suburban plot, with assurance of all the neces-

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sities and even the luxuries of bobolink life, and that, if desired, he is prepared to erect an attractive one-room bungalow.

A female presently approaches the territory and, if pleased with the prospect, remains as his accepted mate. The little space of meadow becomes sacred to the newly wedded pair, and nothing short of death will separate them. "Until death do us part" has a real meaning in bird life.

As soon as family cares are over, the male bobolink loses his handsome wedding costume and assumes the plain, protectively coloured plumage of the female and young. The family joins forces with others from the same and neighbouring fields, and flocks roam far and wide, wherever food is plentiful, before leaving for their winter home in Brazil. Territorial claims are forgotten, because the babies can fend for themselves and there is no longer urgent need for easily secured food.

Some birds nest in colonies, usually for mutual protection or because of scarcity of nesting sites. Great cities, numbering thousands of nests, are often formed. The murres, which breed on rocky islands off the North Atlantic coasts, build no nests but deposit their single eggs in the tiniest crevices on the face of the cliffs. Since the number of these niches is limited, they are greatly sought, and fierce battles are waged for their possession. The safety of the egg in such encounters is in great danger, but nature has provided for this contingency, for the egg is shaped like a top, so that it will turn in a very small circle if it is caused to roll. The eggs are strangely and weirdly marked with spots and streaks of colour, and investigation leads to the belief that no two are alike and that each bird lays an approximately similar egg year after year. Experienced mothers are thus able to distinguish the centres of their own particular hopes—a difficult feat among so many.

Most birds are monogamous. However, polygamy is customary with some birds, particularly the great-tailed grackles, and the long-tailed whidahs of Africa. Each male gathers to himself a harem of from two to five or six females, which he guards with as much assiduity as any sultan. There may be a surplus of females in these species, but probably also many weak or immature males are unable to secure mates.

Among certain birds, notably the Australian emu and some other ostrich-like birds, "emancipated" females are the rule. Here the lady does the courting; with the emu this consists largely of a loud booming, accomplished by means of enlarged air sacks in the neck. The emu is a very irregular layer, depositing her beautiful great

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green eggs at intervals from two days to a week. No nest is built, and it is the duty of the harassed male to follow her movements closely, and to cover with bits of grass and straw the eggs she deigns to lay. The clutch varies from two to three to as many as 18 eggs, and just how he keeps track of them all is still among the mysteries. At any rate, when he feels that no more are to appear, he scoops a shallow place in the ground and gathers into it his scattered treasures. Then he humbly begins the process of incubation, a task which lasts for eight weeks, the longest incubation period known among birds. When the babies finally emerge, he lavishes on them an attention that no mother could excel, for a year and a half. And in the meantime Mother Emu has been roaming the country, "booming" for another mate!

A perfect counterbalance for the freedom of the female emu is furnished by the hornbills. These birds nest in cavities in great trees of the jungle. Only one egg is laid, and as soon as it is deposited the male plasters up the opening, leaving only a narrow, vertical slit. Through this aperture he feeds his prisoner, and in due course the youngster as well. Until the latter is full-fledged, there is no other means than the tiny window for communication with the outer world. Father Hornbill plainly believes that "woman's place is in the home," and so he keeps her there.

In Australia a group of birds known as mound builders construct primitive incubators, and use them for hatching their eggs. The best known of these birds is the brush turkey. It has tremendously powerful feet, which make excellent substitutes for rakes and pitchforks.

At the approach of the breeding season the bird gathers in a great heap the debris of the jungle floor. This mound may often reach a height of six feet and a diameter of 12 feet or more. A hole is dug in the top, extending downward into the central core. The female then deposits her egg in the cavity and the mound is closed. And here is the most remarkable thing of all: the egg is always placed point down. There is no better illustration of the ingenuity of nature, for eggs placed point down will keep better than in any other position, because the delicate cords that hold the yolk in position are attached to the ends.

When the clutch of eggs is complete, the birds watch the mound with great care, keeping it in good condition and immediately repairing the slightest damage. The heat generated by the decaying vegetation is sufficient to give a uniform temperature of about 95 degrees, which is high enough for incubation of the eggs of brush tur-

(Continued on page 67

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Our Fortnightly Profile—100

Amintore Fanfani

ITALY went to the polls on the 25th and 26th of May last, as a result of which Premier Adoni Zoli had to submit the resignation of his Government last month. President Giovanni Gronchi called upon Amintore Fanfani, Secretary of the Christian Democratic Party which is the largest single party come out successfully from the election, to form a Government. The new Government was sworn in early this month.

The Italian Chamber of Deputies has a voting strength of 595, out of which 272 have gone to the Christian Democrats. From the panel of candidates for the Premiership, the choice has fallen on Signor Fanfani.

The established line of the Christian Democratic Party is middle-of-the-road and pro-Western. But having regard to the fact that it failed to win absolute majority in the elections, Fanfani had perforce to shift the centre of gravity of its policy to suit the inevitable coalition.

After discussions with the different parties with a view to a workable coalition, Fanfani had decided to form a left-of-centre, anti-Communist Government. On this basis he has been able to secure the support of the 2 Social Democrats, three German-speaking and one French-speaking Deputies from the autonomous border regions and that of the type-writer Tycoon Olivetti. Even then the majority is slender. In addition, the left-of-centre Republicans and the right-wing Monarchists have promised to abstain from voting to ensure installation of his Government.

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Five feet-three, Fanfani is the youngest Premier since Mussolini. He is described as a bustling little professor with a lifelong ambition for the Premier's *gaddi*. A trifle brusque and sarcastic, he is nevertheless deeply religious. A tireless worker with great administrative talent, he is a practical intellectual. Indeed it has been said that he was individually responsible for the landslide in favour of his Party which secured an additional ten seats in the last elections.

A former economics professor of Milan's Catholic University he has written sixteen books on economic subjects. During the War-years he taught students at internment camps in Switzerland. It was when he entered politics of his country after the War that his star started steadily rising. He occupied several ministerial posts under the late De Gasperi. He had been Premier of his country once before in 1954 but only for 12 days, having failed to win his first vote of confidence.

Perhaps it is pertinent to point out here that Italy has a powerful Communist party under the leadership of fire-eaters like Palmiro Togliatti and Pietro Nenni with a ballot-strength of over six-and-a-half million. But it is precisely because of them that other anti-Communist members have decided to pull together behind Fanfani's leadership. And there are the right-wing hostiles in Fanfani's own camp, to contend against, who obviously feel hurt by the shift in the party line.

But when all is said the consensus of opinion is that with his great abilities, Fanfani will be able to keep the balance and succeed in putting his 20-point social and economic programme through. As a powerful Italian weekly has put it, Fanfani has come to stay.

Happily married the Fanfanis have seven children.

THE DOMESTIC LIFE OF BIRDS—*Contd.*

keys, though domestic fowl's eggs require 100-103 degrees.

After six weeks have passed, the first young bird hatches. From his parents he has inherited large and serviceable feet, with which he promptly sets to work to extricate himself. When he finally emerges, this precocious infant is already provided with feathers and well-developed wings, and thus equipped fares forth alone into the tangled world to seek his fortune. Independent and free from parental discipline, this prodigy of the wild can, from infancy, make its way perfectly well "on his own."

[Courtesy: *New Outlook*]

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QUESTION BOX

ANSWERS by K. M. Munshi

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Sri M. S. Ramjee, Eluru (Andhra Pradesh).

Q: What is the definition of 'sin' and what is the biggest sin on earth?

A: (a) Sin has two aspects (i) doing acts in defiance of the Moral Order, that is, in breach of the Law of Moral Causation; (ii) denying and failing to respond to the Fundamental Aspirations.

(i) The universal Law of Moral Causation may be summarised as follows:

A. If you develop *ahimsa* —non-violence—in you, that is, if you transmute hatred, malice and wrath into love, all will leave their hatred when they approach you.

B. If you develop *satya*—truth—in you, that is, if your thought, word and deed are as one, you will accomplish results.

C. If you develop *asteya*—non-stealing—in you, you will get riches.

D. If you develop non-waste of bodily, mental and spiritual powers—*brahmacharya*—you will gain vigour.

E. If you develop *aparigraha* — non-possession — you will get a true view of the real aim of your life.

If you commit an intentional breach of the Law, you commit sin.

(ii) The Fundamental Aspirations are urges which exist in all human beings and which make a man strive for the realization of Light, Love, Beauty, Power, Calmness and Bliss—which are the radiations of the Spirit or God.

(b) The greatest sin is not to recognise the supremacy of the Moral Order and not to admit that the Fundamental Aspirations are spiritual values which are paramount in life.

In other words, the greatest sin is not to believe in God, who sustains the Moral Order and leads us to realise the Aspirations by His Grace.

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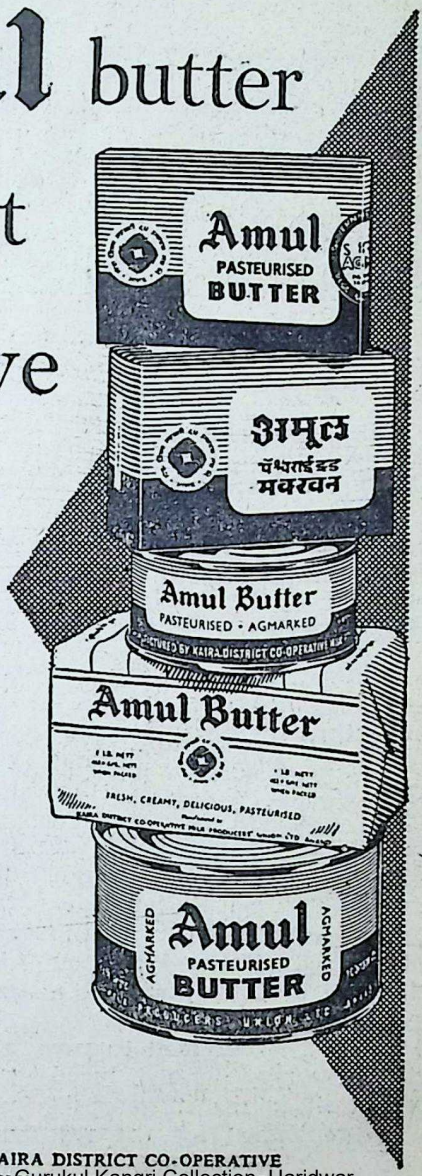

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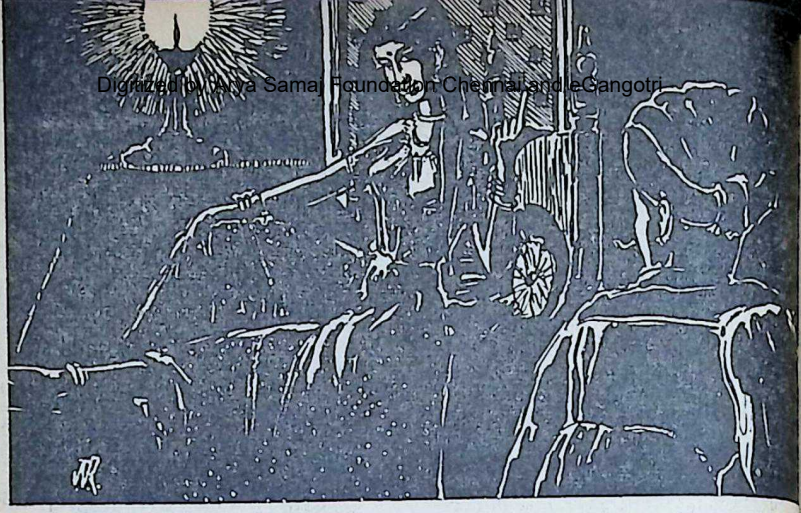

...she beckoned to the intruder...

the THUG and the DAMSE

KING NARAVAHANA DATTA was showing signs of impatience, like a well-bred horse before the start, over his impending marriage. Minister Gomukha noticed it and told the following wonderful story to entertain his master.

Seldom do we find bonds of silken thread between thugs, but there it was between Karpara and Gata, members of the light-fingered fraternity, in an ancient city. They had not a single secret between them.

One day they decided to use their dexterity in the royal palace itself so that they could live as gentlemen for the rest of their lives. At dead of nig they proceeded to the backya of the palace and creating li tle noise carved an opening the wall. As is the custom, Ka para left Gata back to ke watch outside and himself e tered.

The royal household was fast slumber. Karpara had difficulty in crossing the lab rinthine corridors and enter an artfully decorated chamb thinking it might contain val ables. With his nimble finge he felt his way into what a peared to be a bedroom. Su it was the private room of t princess who was not as asle as he had expected. She h

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Somadeva's

KATHA SARIT SAGARA

(SELECTIONS)

cat's eyes, for how else could she have espied him as he lay crouched in a corner waiting for a sound of possible disturbance.

KARPARA was a marvel of human build despite his nefarious profession. Young as he was, his personality was irresistible and no wonder he caused tumultuous ideas run through the young princess's mind and sent sparks through her veins. The situation was ideal, real, dramatic. Blood coursed through the princess's head in gallons and her eyes narrowed. She came to a decision.

The lamp as well as her lips were simultaneously lit, and in her voluptuous posture, she beckoned to the intruder to come to her side. Her intention was not lost on the fellow. From fear, his sensation turned to surprise and finally surrender to her wish. He entirely forgot his mission in his new-found pleasure, and not before very deep in the night could he snatch himself from her company.

When he bade her goodbye, she placed in his hands handfuls of gold coins and asked: "Do you want more?"

Karpara just stood smiling.

"Promise me to come over another night and I shall give a heap of them," she said coquettishly.

Karpara darted out of the chamber without giving any reply, since he realised the danger he was in with every advancing minute.

THE first thing Karpara did in the morning was to visit his friend Gata to whom he related his experience of the night and placed before him his earnings which he got with so little effort.

Gata was older in years and more mature in his knowledge of the world and its ways. Beyond showing sympathetic interest in the story he did not evince any other sensation, for fear of wounding his friend's fancies. Possibly he took the view that he had no right to interfere in the private life of even his best friend.

On the following night Gata went his own way, for he had another 'appointment.'

Karpara was on the horns of a dilemma whether to visit the princess again or not. He was quite cognisant of the risk he was running, but the pleasure awaiting him was too much. Indeed, infatuation makes a man completely oblivious to dangers.

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Karpara decided to meet his girl, come what might.

He entered the apartment of the princess with greater ease because the way was not new. There she was waiting for him with open arms. She was sure, she said, he would come back.

He abandoned himself thoroughly to the madness of the night and slept a little too long.

The janitress had the surprise of her life when she opened the door early in the morning and she lost no time in reporting the presence of a man in the princess's room. Soon there was a hullabaloo in the palace and the king appeared on the spot. His face became white with rage and he immediately ordered the intruder to be hanged by neck till death, and to put the princess under custody.

TILL late in the morning Karpara did not appear at the rendezvous and Gata was becoming uneasy especially since, he thought, Karpara's ways were becoming 'unprofessional.' He sent word to his house asking him to come at once but received a negative reply. The mystery deepened. He went into town. To his amazement he learnt the fate that was awaiting his beloved friend!

He returned home and thought furiously as to how he could help Karpara out of the dangerous situation. He despaired of saving his life. Yet he decided to post himself on the road leading to the place of execut so that Karpara could pass a message on to him.

At nightfall Karpara w marched to the scaffold und strong police escort. His ey were roving, ostensibly to m a familiar eye. He succeeded spotting out the eyes of Ga The two had evolved codes which they could communic messages. By means of the Karpara entreated Gata to sa the princess and take care her after his death. He we bitterly. That night itself K para was hung by the neck fr a tall tree.

Gata returned home a s man. But soon he shook hi self out of his sorrow, being practical man, and plotted t means of carrying out the l desire of his friend. He dug tunnel from his residence to t place where the princess w confined and at night he ent ed her room which was und surveillance. He found h alone, her hands and feet w tied to a pillar. He observed ceremonies but just introduc himself as the bosom friend Karpara who had lost his l on her account.

He continued: "His last d sire was to protect you fr the wrath of your father. you are agreeable, you can co along with me."

The princess thought quick The alternative to his offer w life-imprisonment or death. S jumped at the offer.

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Gata undid the ropes that bound her, and took her away along the tunnel, to his residence. He carefully closed the passage to escape detection.

The princess did not lose much time in acclimatising herself to her new environments and immediately became the sweetheart of Gata! Mysterious are the ways of women!

THERE was great excitement in the palace over the disappearance of the princess under mysterious circumstances. The king discussed the matter with high police officials and put ace-detectives on the job.

He sent a secret circular to the police that the body of Karpara should immediately be put under watch. He expected that Karpara's gang would attempt to take possession of his body. He was certain, the circular said, that a powerful organisation was at the bottom of all this. All the district officials were alerted to keep a look-out for the missing princess.

Gata had his own agency for tapping secret court-circulars. He got copies of the order immediately on issue. As soon as he saw the circular, he showed it to the princess and declared that unless he performed the last rites of his dead friend he would be torn with remorse. "Did he not give me a precious jewel, the princess?"—so saying he gently took her chin in his hands and caressed.

The princess showed signs of anxiety and asked him, "Please don't be foolish. What will happen to me if something happens to you?"

Gata retorted: "Don't think I am a fool like Karpara."

GATA put on the dress of a mendicant, took a begging bowl containing rice and curd for offering oblations to the departed soul and went in the direction of the dead man's body. He was just like any other wayfarer. Singing a philosophical song in a rakish tune to indifferent timing he walked leisuredly. The guards little suspected him and so he passed right in front of them.

As soon as he reached the tree from which Karpara's body was hanging, he feigned tripping of his leg and fell down and the bowl came down with a bang. It was broken to pieces. He started bewailing "O my beloved Karpara, what can I do now since you are gone?" (In Sanskrit, *Karpara* means the begging bowl.)

The guards naturally thought that the man was bemoaning the loss of his begging bowl while in fact Gata meant his departed friend Karpara.

Returning home he related to the princess how successfully he duped the guards on the first round. She was overjoyed.

Emboldened by his first attempt he conceived of a second plan. He called two of his

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...the guards were amused...

juniors in profession. One he dressed as a village-girl. The other he dressed as her brother and himself as a rustic with a huge turban and wore muddy clothes. He carried some sweets prepared in ghee in which intoxicants had been added in generous quantities. He tied them into a big bundle which the boy carried on his head. The three trekked into the heavily guarded preserve by nightfall.

GATA added colour to his role by feigning drunkenness. With tottering steps and disjointed speech the rustic went very near the police chowki. He was singing a vagrant tune. The guards were amused by this itinerant family which was obviously intent upon reaching home before utter darkness prevailed.

"Hey, brother! Who are you and who are the boy and the girl?" bellowed the seniormost policeman bemusedly. "Where are you going?"

The girl pulled the purdah round her face.

"Ah, ha, brother; there you are. We hail from the village yonder and we are bound fo the village on the other side That is my wife; married on year. This is my brother. am going to mother-in-law' house. This bundle contain sweets specially made for m mother-in-law. All made i ghee. Come. You have becom my friend. Taste it." So sayin he untied the bundle of sweet and handed the entire lot roun to all the sepoys in liberal quantities.

Within a few minutes of eat ing, all of them became uncon scious. With the help of his tw fo'lowers, Gata lit up a pyre i which he burnt Karpara's bod Without the least trouble th party went home after bathin in the Ganga.

THE guards woke up wit heavy eyelids and minds. The ran to see if Karpara's body wa intact. To their surprise it wa reduced to ashes and the pla was warm with fire that ha raged during the night. The had no other alternative but report the matter to the kin

On hearing it the king cho ed with anger. He fired a sal of abuses on the police-chi

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and grimly warned him against repetitions of similar failures on the part of his department.

The police-chief assured co-operation and the king issued a fresh order tightening up the watch in the area with peremptory instruction to apprehend anybody found tampering with the ashes of the dead man, since the order stated, the king was sure the perpetrators of the crime would come back for the ashes. The guards would be severely dealt with if food or any other article be accepted from outsiders.

When Gata got the copy of the new order pigeon-holed in his hideout, he thought the strong arms of law were closing in on him. But he did not lose courage. He realised there was little chance of success in confidence-tricks. He, therefore, struck on another plan.

He knew of a mendicant who was an adept in witchcraft. He could mesmerise people at will. Gata went out to him and bargained with him for his service in gaining an entrance into the guarded place. The mendicant agreed.

ACCORDING to plan he went with the latter and had the watchmen mesmerised into a state of coma. He went inside, collected the ashes respectfully and taking them outside, threw them into Ganga. He felt immensely relieved for having discharged his debt of gratitude to his erstwhile friend and colleague.

On the following morning the king heard the story of how a mendicant threw the guards senseless by his spell, and rushed to the conclusion that the particular yogi had been at the bottom of the whole trouble, including the enticing of his daughter. He, therefore, issued a proclamation that he would give away half his kingdom to anyone who would bring the yogi to him, or to the yogi if he would offer himself up before the king.

Many were the souls that longed for this gift. Gata was one among them. But on mature consideration, it appeared to him that the king might not be sincere in his intentions. Secondly, it would mean betrayal of a colleague. It was fundamentally against the creed of his tribe. So he rejected the idea forthwith, and departed for another part of the country for fear of detection.

GATA, the princess and the mendicant meandered their way along the long route to a neighbouring country, each absorbed in his or her own thoughts.

The princess was thinking furiously on her future. She found herself now attracted towards the mendicant and she made no secret of it whenever Gata was away. She confided to the mendicant one day: "My

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dear, I have long been thinking about you. You know the first man in my life took away my virtue by force; the second man took me away from the path of righteousness. Fortunately the first is dead but the second is not. But I am enamoured of you. What shall I do?"

She soon became the mistress of the mendicant and fearing trouble, did away with Gata by poisoning him.

The two now continued their travel. There joined in the caravan a merchant by name Dhanadeva. He was a nice fellow and soon found himself attracted by the princess. He resented the presence of the mendicant in the company. The princess too now thought differently about the mendicant and was not averse to the importunities of the merchant. Very soon she became Dhanadeva's spouse. The mendicant too noticed it.

At daybreak, the mendicant reflected: "Verily, fickleness thy name is woman!" The tragic end of Gata was green in his memory and, fearing that a similar fate awaited him if he persisted in his chase of the will-o'-the-wisp called woman he went back to his *ashrama* to contemplate on the Almighty

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SRI CHAITANYA MAHAPRABHU. By Dr. Sambidananda Das Bhakti Sastri. Foreword by the Hon'ble Dr. P. V. Rajamannar, Chief Justice, Madras High Court. Published by Sree Gaudiya Math, Madras-14. 1958. Pp. 268+xii. Price: Rs. 3/-.

VAISHNAVISM occupies a distinct place in the philosophical and religious systems of the Hindus. Though the Advaita system is one of the most widely known systems, Vishishtadvaita as expounded and developed by the great Ramanuja in the South claims equal attention. There is vital relationship between South Indian Vaishnavism and Bengal Vaishnavism, of which Sri Chaitanya Mahaprabhu was the greatest exponent. Bhakti is the central theme of his preachings and teachings. Sri Chaitanya flourished towards the end of the fifteenth century, a critical time when true religion was fast losing ground. It was Sri Chaitanya who breathed life into it.

Thus the life of Sri Chaitanya Mahaprabhu has a unique appeal and charm. He was and is as good as God for the Vaishnavas. Whatever it may be, he is doubtless the greatest of all devotees. At the same time, he is also the greatest reformer. His contribution towards the development and perfection of devotional thoughts is supreme. Regarding devotion he has left nothing unsaid.

The book under notice is therefore bound to be refreshing for us especially when we are in the grip of rank materialism. When we read the book we feel as if we are lifted up high above in a fine, healthy atmosphere. The author has left no authentic sources untapped and has presented the material in a readable and an understandable, orderly form. The Foreword from the Chief Justice is a sufficient testimony to the excellent character of the book.

—*Dr. A. S. Gopani.*

CURRENT EVENTS YEAR BOOK, 1958. Edited by Sohan Lall. Published by Current Events, Publications Deptt., 17, Rajpur Road, Dehra Dun. Pp. 508. Price Rs. 5/-.

THIS publication contains a lucid account of the salient national and international events of the year 1957. Starting with a general summary of the year, the book outlines thirty national events and twenty international events. Among national events may be mentioned the Calendar Reform, Centenary Celebrations, Central Budget, the Language Issue, the University Grants Commission, etc. Among international events are listed the Sputniks, Suez Issue, Indonesian Affairs, Cyprus, Malaya, Ghana, etc. Neatly printed on white printing paper, the book is a welcome addition to the politician's and student's library.

—*V.A.K.*

PRATAP (In Hindi). By Thakur Ranvirsingh Saktavata 'Sukaviji'. Published by Samant Sahitya Sadan, Kekadi, Piplaj Taluka, Dist. Ajmer. Pp. 240. Price: Rs. 5.50nP.

THE present work is really a creditable attempt of Sukaviji, for there are very few epics in Hindi (Khari Boli) and they can be counted on the fingers. Our poet has very rightly chosen the hero, Maharana Pratap, an unmatched hero of Rajasthan. Such topics in poetry as teach the lessons of patriotism, bravery, self-prestige, courage and sacrifice are

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mostly needed at present. It can be truly said that the above book has served the purpose to a certain extent.

The poet seems to be over-cautious of some points which may be taken as defects by others; that is why he has taken much pain to explain them in the introduction by quoting several great Hindi poets and authors. After accepting all his arguments, it will still not be improper to say that the work could be better, if only he had taken greater care and spent more time on improving his diction. It looks as if he has accepted the first word that came into his mind and did not care to improve on it by replacing it with a better one. For example, in the 8th line on page 69 the word क़ज़ा could easily be replaced by काल without lessening the charm of अनुप्रास अलंकार. गतिभंगदोष and यतिभंगदोष are also here and there. On page 27, line 18 and on page 60, line 4, two '*matras*' are less. In the same way there is गतिभंगदोष in line 12 of page 80, in the last line of page 119 and in line 14 of page 167.

In Canto VIII the poet has given a colourful description of a terrific war. But it sounds unaesthetic to say that even Lord Siva could not control himself against the powerful current of the 'blood-river', and with His bull, He started floating and it was with great difficulty that He could reach the shore.

Canto XIII is very nice in which the poet has shown his capacity to describe the beauty of Nature. Canto XVI is the best portion of the book in my opinion where the sacrifice of Bhamashah is painted in fine style and language. In the end the sincere ambition of brotherhood makes the work more creditable. On the whole the book is inspiring and worth going through.

—*Prof. C. S. Pande.*

THE CHANGING GERMANS. By Paula Wiking. Published by Lincolns-Prager (Publishers) Ltd., 3 Kenton Street, London, W.C. 1. Pp. 138. Price: 12 sh. 6d.

THIS book contains a brilliant account of what Paula Wiking saw in the German Democratic Republic since Nazism died out with its horrible atrocities. During her travel in the country, the authoress saw a new society taking shape, eager to run away even from the memory of Hitlerism that caused the two great World Wars.

The pages of the book reveal that Paula Wiking is an impartial reporter uninfluenced by any 'ism'. She had visited Leipzig with her husband, an Indian journalist, in 1954, and later in 1955 she again paid another visit to Berlin, this time alone. Both the visits and the series of articles she wrote about them in the *National Herald*, of Lucknow, resulted in the publication of this book.

Deviated from the path of capitalism and private enterprise, East Germany is progressing towards a socialistic society. The description of this fact the authoress realised together with a change in the lives and minds of the people, particularly the common folk, covers the bulk of the book. But one thing she saw in the Germans even when they heave a sigh of relief from the nightmare of Nazism, which still pains their heart, is the divided state of their country. Though the political atmosphere of the two parts remain poles apart, the people, the common folk, long in their heart of hearts for the reunion of the two parts. And if it had been done earlier, many a problem that threatens the peace today would never have arisen.

—*Sri A. P. Chandrasekhara*

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SHASHVATA DHARMA IN SRIMAD BHAGAVAD GITA or The Lord's Science of Eternal Religion. By Magdal Ramachandra. Published by the Author, 121, Gitashram, 6th Cross, Chamarajpet, Bangalore-2. Pp. 224+X. Price: Rs. 3.25 nP.

THE BOOK before us is an attempt to interpret the *Gita* from the modern standpoint. To that extent the book is a successful one since we have very few books which explain the many questions that suffocate the modern mind. As the Hon'ble Justice Sri P. V. Rajamannar says in his Foreword to the book, the real significance of the *Gita* lies in the definition of the important words used in it.

—*Sri A. P. Chandrasekharan*

BOOKS RECEIVED

BAPUJI (English Translation of Vallathol's Poem). By K. Venkatachalam. Published by K. Venkatachalam, Lecturer in English, Sree Kerala Varma College, Trichur. Price: Rs. 2.

THE SOUTH INDIA BHAJANA SAMAJ—Sri Ramanavami Souvenir, 1958. Published by V. Ramachandran, The South India Bhajana Samaj, 3, Parkside Road, Calcutta-26. No price mentioned.

KENA UPANISHAD (Text in Devanagari and Roman, with Introduction, Translation and Notes). By T. M. P. Mahadevan. Published by Messrs. Ganesh & Co. (Madras) Private Ltd., Madras 17. Price: 50 nP.

THOREAU, TOLSTOY AND GANDHIJI. By Pyarelal. Distributors: Oxford Book & Stationery Co., 17, Park Street, Calcutta-14. Price: 75 nP.

A GREAT PRECEPTOR (H. H. Jagadguru Sri Sankaracharya of Kanchi). Published by S. Balakrishna Joshi, Headmaster, The Hindu Theological High School, Madras.

THE POLICE IN INDIA. Published by the Publications Division, Ministry of Information & Broadcasting, Government of India, New Delhi. Price: 40 nP.

HINTS ON JAPAM AND DHYANAM. By Swami Deshikananda. Published by the Author, Ramakrishna Ashram Extension, Salem-1. Price: Re. 1.

SRI CHAITANYA: THE GREAT MASTER. (2) SRI CHAITANYA: PROPHET OF LOVE. (3) SRI CHAITANYA: KRISHNA'S BELOVED. By T. L. Vaswani. East and West Series. Nos. 40, 41 and 42. Published by Gita Publishing House, 10, Connaught Road, Poona-1. Price: As. 8 each.

THE CONGRESS IDEOLOGY AND PROGRAMME. By Sadiq Ali. Published by the All-India Congress Committee, 7, Jantar Mantar Road, New Delhi. Price: 30 nP.

MALLIKARJUNA AND VIRUPAKSHA (Two Research Articles on the Sangama Rulers of Vijayanagar in Kannada). By B. V. Srinivasa Rao. Published by Dr. S. M. Hunashal, Hamdard High School, Raichur. Price: As. 8/-

PARAAGA (A Collection of Lyrics in Kannada). By T. L. Subramanya Adiga. Published by Kalaa Premigala Sangha, Shimoga. Price: Re. 1/-

NOVU-NALIVU (Two Stories in Kannada). By H. S. Chandrashekara and T. L. Subramanya Adiga. Published by the Authors, Inter College, Shimoga. Price: Re. 1/-

GUIDE TO KANCHI. By Dr. M. K. Srinivasan. Published by the Author, Editor, "Guide to Kanchi," Kancheepuram. Price: Re. 1/-

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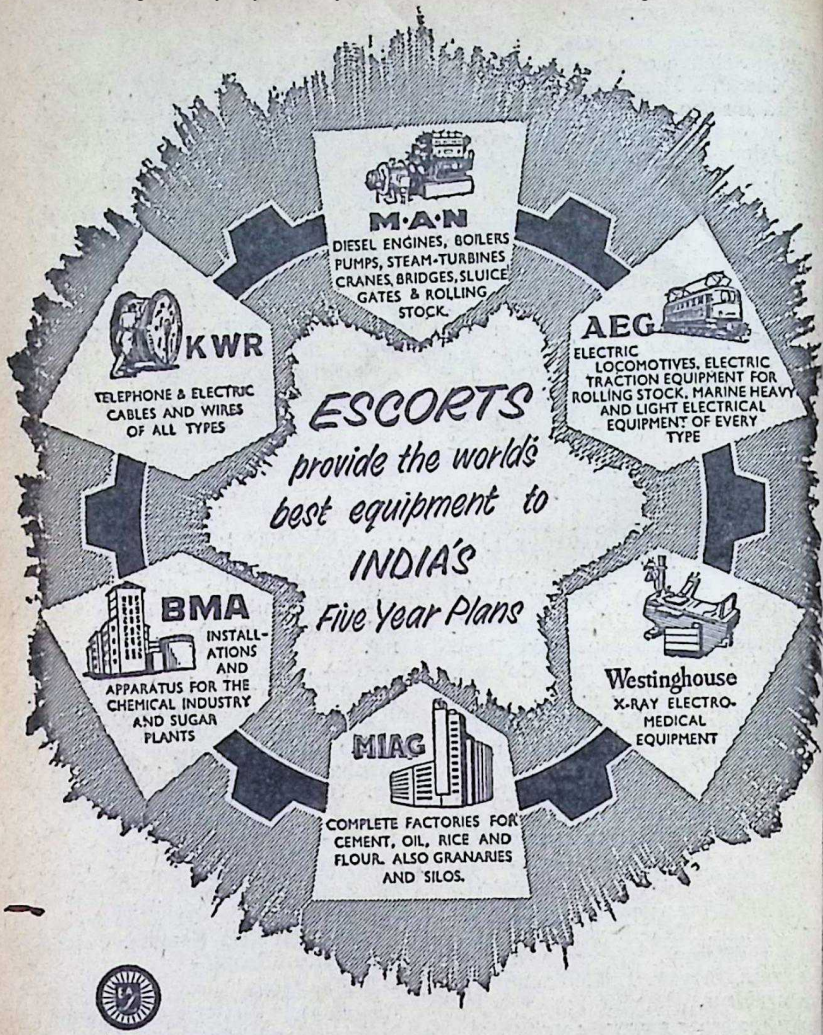
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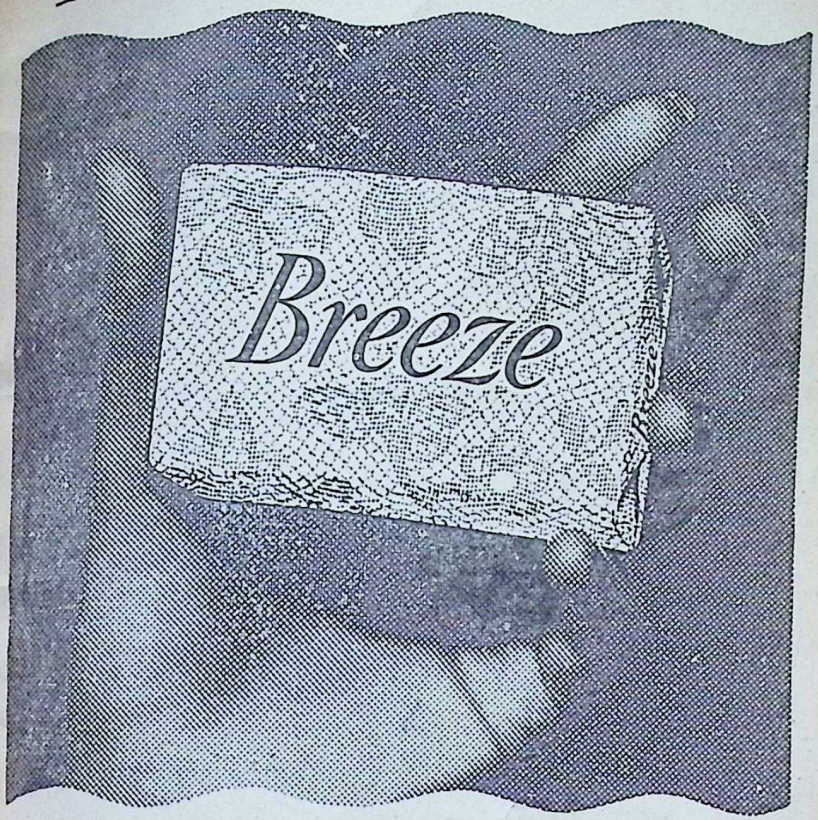

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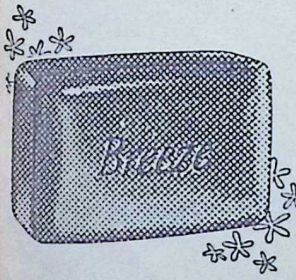

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FORTNIGHTLY

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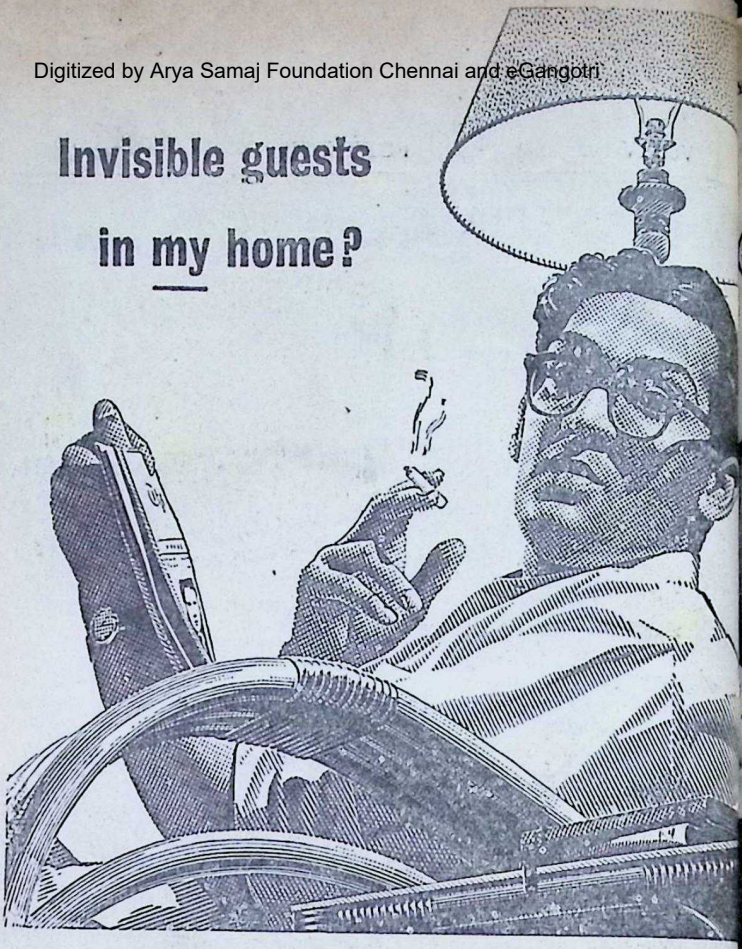

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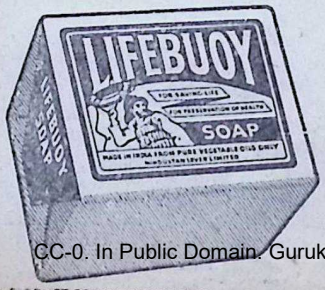

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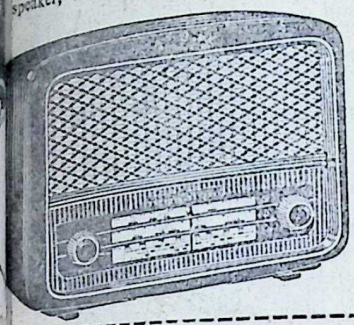

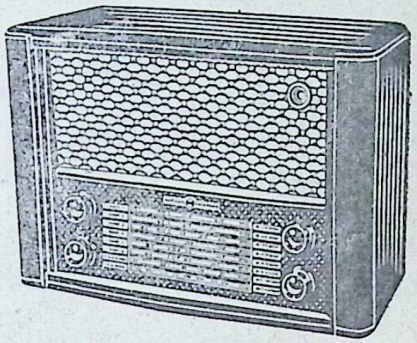

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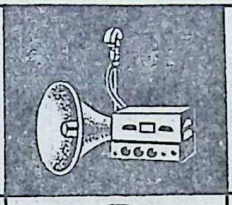

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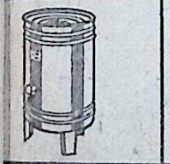

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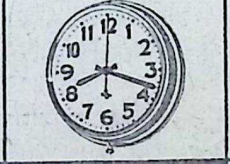

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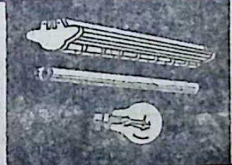

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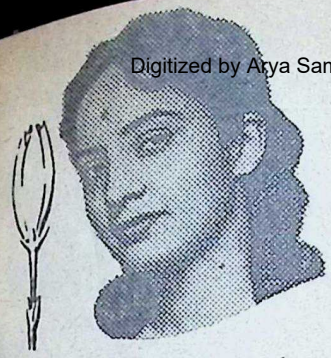
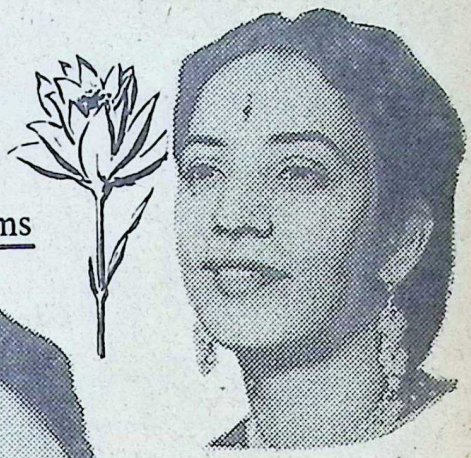


your complexion blooms



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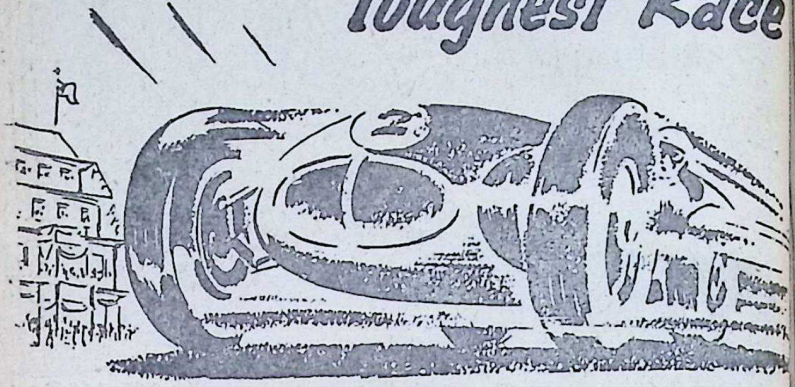

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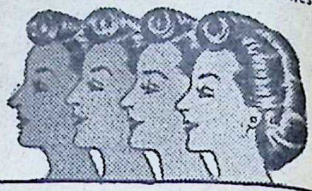

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BHAVAN'S JOURNAL

Fortnightly, Devoted To Life, Literature and Culture

Vol. IV JULY 13, 1958 No. 25

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COVER "MOTHER and CHILD"
Photo: Sri J. N. Mistry

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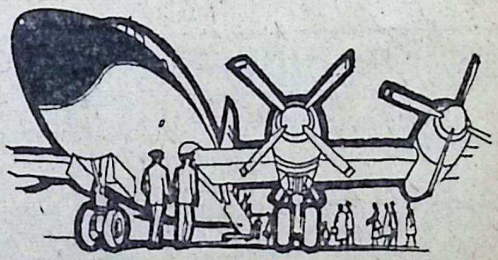

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आ नो भद्राः क्रतवो यन्तु विश्वतः ।

Let noble thoughts come to us from every side

—Rigveda, I-89-i

BHAVAN'S JOURNAL

Vol. IV JULY 13, 1958 No. 25

CONTENTMENT

यदृच्छयोपपन्नेन संतुष्टो वर्तते सुखम् ।
नासंतुष्टस्त्रिभिर्लोकै रजितात्मोपसादितैः ॥
पुंसोऽयं संसृतेर्हेतु रसंतोषोऽर्थकामयोः ।
यदृच्छयोपपन्नेन संतोषो मुक्तये स्मृतः ॥

A contented man lives happily with what he gets by chance.

One who has no control over his mind will be unhappy even after owning all the three worlds.

Discontent in the matter of wealth and desire is the cause of birth and death

And contentment with what one gets by chance leads to liberation.

—Srimad Bhagavata.

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Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 157

★ *THE SOUL OF JAPAN* ★ *A JAPANESE AT HOME* ★ *THE GEISHAS*

LONDON,
JULY 13, 19

MY YOUNG FRIEND,

AFTER World War II, U.S.A. occupied Japan for the first time in its history of uninterrupted independence. The Occupation, headed by General MacArthur, followed a conqueror's policy but not a colonial one; it was rehabilitative and reconstructive.

Its main objective was to break up the feudal structure of society and replace it by a democratic one. Large landed estates were broken up and distributed amongst the farmers. The blocks of shares in banking and industrial concerns held by powerful families, who financed the war, were sold to the public on a wide basis. A new democratic constitution was imposed; parliamentary government was introduced; the rule of law and the freedom of the press and speech initiated. Women were given equality of st tus and were encouraged come out into the professio This tended to break up the t ditional family life.

Then came the Korean W America wanted industrial a and the industrialists of Jap sprang to the opportunity. I dustry was thus put in top ge No one worried about the pu lic and private sectors: priva railways flourished side by si with nationalised ones. T Japanese, if anything, is pra tical; he wants results.

Japan took to American wa —but only on the surfac Gigantic cement and steel buil ings flank the Marunonchi, t central business locality. Eur pean suits and skirts walk u and down the street. Americ dance-rooms and night-clubs a tract crowds. People feel inte ested in world news: one Jap

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nese paper alone commands, I understand, a circulation of eight millions.

But, as I said, this I found only on the surface. Under it, life, I felt, continues to run in the old course. At home, suits and skirts are replaced by kimonos. Night-clubs have not diminished the charm of the *geisha* houses, nor cinema houses the attraction of the Kabuki theatre. The Emperor, as the symbol and centre of their greatness, still evokes loyalty. On his birthday, which fell when we were there, there were huge crowds in the palace eager to pay homage, and most people, I was told, celebrated it at home.

In spite of the Occupation, I had little doubt left that the average Japanese is proud of his superior way of life and looks down upon the alien way. That is a good augury; therein lies the germ of a nation's greatness. A nation, which suffers from an inferiority complex as regards its own way of life, is doomed.

The Diet—their Parliament—was dissolved the day after we arrived. The next day, the chiefs of the major political parties began their verbal fusillade, Kishi, the Prime Minister, firing the first shot. His opponents style themselves Socialists. Everyone I met expected the Prime Minister's party to win the elections. Few people outside certain sections of the Trade Unions are Communists, and they are suspect in the eyes of the people generally. The words bandied about by the political parties were very familiar; they have a family resemblance all the world over, thanks to the semantic jugglery practised by political propaganda everywhere.

●●●

Generally a Japanese treats his friends outside his house in restaurants and hotels. However, we were anxious to know how they lived at home and at our request, a friend offered us hospitality at his house. One afternoon, he took us to Kamakura, a suburban town thirty miles away from Tokyo, though in fact both cities form one continuous area. Kamakura is on the sea, a very picturesque place. The bay is surrounded by verdant hills. The beach is well-groomed by lights and roads; a part of it, set apart for bathing, is called the 'Japanese Miami.'

We visited the famous shrine of Kamakura Daibutsu—the great seated Buddha, an image forty feet high erected in A.D. 1252. It is reckoned as one of the wonders of the world. The shrine having been burnt, the hollow bronze figure stands—or rather sits—beneath the sky, the changeless beatific smile on its face, undisturbed by rain and sun, earthquake and storm. We also visited the shrine of the Kannon of Hose, miscalled the 'Goddess of Mercy.' It is the image of Avalokiteshwar made

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Teaching Japanese flower arrangement.

of gold-plated wood, a beautiful figure.

The house of our friend was situated nearby, surrounded by a bamboo compound wall. We entered the compound, a six-foot broad strip and the house made of wood looked light as a toy. The window panes were of paper; the door slid silently. And as we stepped to the door, the hostess and her daughter bowed gracefully and then to make the welcome more hearty, knelt down on either side and bowed again. Oh the graciousness of it!

As we stepped on to the platform, we entered a small room furnished with neat simplicity, the floor covered with soft, braided rice straw matting. There was a low table in the middle, ready for our meals; a couple of coloured prints on the wall, a huge bouquet of flowers lit up the room; exquisite in shape and colour, it was the product of our hostess's skill, all according to the rules of *ikabana*, the art of flower arrangement which prescribes the choice and the arrangement suited to the flower, the season, the occasion, the room, the place where the bouquet has to be placed and the quality of the guest! In Japan, no girl can hope to gain a husband if she is ignorant of the art.

We stepped into the balcony. Below was a rupee-sized garden complete with cherry trees, little boulders round a tiny pond and flowers.

We sat down to our meal with

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our host, his son and son-in-law. The hostess and her daughter served us, often sitting next to us in a kneeling position. Our host having been to India, his daughter had prepared Indian *halva* for us. I tried to handle chopsticks, to the delight of all, and proved how useless my fingers were.

After the dinner, we were led round the house, all tiny but neat and orderly. The tea-room was there, and so was the alcove, dedicated to the ancestors —both indispensable parts of an orderly household.

It was time to return to Tokyo, so the hostess knelt and the host and others bowed a good-bye. We thanked the host and hostess for one of the most memorable experiences of our life: an unceremonious meal in surroundings so quiet and orderly, in an atmosphere impressed with a courtesy which can only come through countless generations of men and women who prized the grace of life as a value in itself. In its presence, we, with our westernized ways, looked savage.

We could not leave Japan without seeing the famous *geishas*. Before I could think of a possibility of someone in India raising his eyebrows at this idea, Mummy had fixed up the matter with one of our Japanese friends.

When we think of *geisha* girls, we somehow think of professional women of easy virtue in India. But we were driven to a house in a fashionable locality, were received at the threshold by our hosts and five young women immaculately dressed, all bowing gracefully. We doffed the shoes, donned the slippers and were taken to a first floor room neatly appointed.

Besides our Japanese hosts, we had an Indian friend and his wife with us. As we sat round the low table, a *geisha* sat between two of us. I felt a little silly. I had never sat so close to such a woman before.

Whatever these *geishas* were, they are exquisitely dainty like artistic porcelain dolls or pictures in a silk painting. They had perfect figures, dressed in rainbow coloured kimonos and obis, their coiffeurs being works of art. And their manners were inimitably perfect.

We were served meals, one course coming slowly after the other. Between one course and the next, one or the other girl danced to the music played by an elderly lad. One of our hosts also joined. It was getting late for us and we left. Our hosts naturally stayed back.

The *geishas* in modern Japan appear to occupy a position similar to the *varanganas* in Ancient India. They were all accomplished, and even princes, as we know from Sanskrit works, kept their company to learn statecraft. And Emperor Bhojadeva wrote *Sringaraman-*

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jari in the art which they followed of winning men.

●●●

We met leading men of many affiliations, among them a politician of the Kishi party, a leading lady politician of the opposite party, a young Chairman of a Trade Union in the shipbuilding industry and a young lady who was the Vice-President of a youth organisation, 4,00,000 strong. The one common feature of all of them was that they were wide awake to the danger to which Communism exposes Japan. Most of them were in dead earnest about reviving some of the old spirit of Japan —though there was difference as to what it was. Without such a revival, they felt, they cannot win the struggle. "We have lost our *bushido* and there is nothing to replace it with. So we must find it," one lady said.

We also met some representatives of the MRA; they were influential persons and had faith in the movement. Some people in India have a prejudice against the movement. I don't know why! But I have seen them when they were our guests at Lucknow at close quarters. Their aim is to restore moral values in life; they strive to make people God-conscious; they release in young hearts faith in spiritual values. Some very earnest young Indians—Devadas Gandhi's son, for instance—have found in it a sense of mission.

They may be enthusiasts: but all earnest men with a sense of mission are. Their methods of propaganda might be loud but so is all propaganda. But almost to a man, all the MRA's that I have met are a good lot, bent on what they honestly conceive to be a God-given mission. And in the modern world, which is being blasted by the pestilential breath of Godless materialism, why should we fail to value the services of men and women who make an honest attempt to save us from insectification?

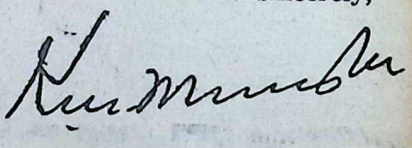
●●●

On the last day, we went to the temple of Venkoji where the ashes of Netaji are preserved. And though in life, I scarcely could agree to some of his ways of work, I stood in deep humility before the relics of one who loved his country, worked for its freedom, and in a sense died for it like a Titan.

●●●

And then we bade good-bye to the Jhas, our kind host and hostess, and to the Land of the Rising Sun. I wished we could have had more time to see Japan.

Yours sincerely,



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sound the conch-shell of FEARLESSNESS

Swami Ananda Acharya

IF we look back to the dawn of cosmic history we see a species of radiant beings whom we may call gods.

Through a gradual growth of *fear*, based on mutual inequality, they became in time divided into multitudinous species of what we may call demi-gods, and ultimately man came and continued the tradition of fear.

The life-process began with the largest forms but through the operation of fear they are becoming ever smaller and smaller.

From fear arises imagination; imagination produces organism.

Pursued by Fear, Life is constantly fleeing and each creature is but a halting station on her way.

Hence that fear which Man inherited from the demi-gods he utilises to turn a part of himself into the beasts of the field, the birds of the air and the fish of the waters, till in their furthermost stage of degradation, disintegration, atomisation, as worms and germs and microbes of every description, they become Man's most invincible foe, taking revenge by devouring the very flame and substance of his life.

In the dissolvent of fear Life, the almost infinitely great, becomes the almost infinitely small.

Remember, at this moment all over our earth every man, whether waking or sleeping, is throwing the liquid fire of fear over the living flesh of his brother-man or animal or tree—and conversely.

All this is happening without profit to anyone, without serving the purpose of any individual or collection of individuals.

And what I have said of life is equally true of art, industry, commerce—in fact of all the glorious institutions of civilisation.

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It is the perfection of philosophic idiocy to see Purpose or the index-finger of the Divine in this vast cataclysm of fear and revenge.

Let us return by the path of kindness, goodwill and mercy to our original *deva*-hood of glory.

Let us give the alms of *abhaya* to every human being, animal and tree.

Only by Man's free, charitable gift of non-fear to all forms of organic life can this evolution of degeneration and diminishing be checked.

Let man no more crush his fellows under the Thor's hammer of cruelty and he himself will be spared the myriad hammer-strokes of their revenge.

Sound the auspicious conch-shell of Fearlessness and let the winds bear its message to the four corners of the earth.

Unfearing child that thou art shower thou non-fear upon all!

Within us there are good qualities on one side and bad ones on the other. And both armies are well arranged. An army needs a commander. The good qualities have their own commander named "Abhaya", fearlessness. Without truth good qualities have no value: but then, for truth, fearlessness is essential. In an atmosphere charged with fear, good qualities cannot grow: in fact they become themselves bad qualities and good efforts and tendencies get weakened. Fearlessness is the commander of all good qualities: but the army has to be watched front and rear and on both sides. The direct attack will of course be in front, but one may also be stealthily set upon from behind! While in front, Fearlessness stands alert, Humility guards the rear.

—*Vinobaji*

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SCENES from

RAMACHARITAMANASA

of Goswami Tulsidas

Rama the traveller

Here is one more instalment describing Sri Rama's journey to the forest. The poet cannot possibly control his fancy in describing the loving tenderness with which village after village greeted the trio. The touching references to Lakshmana in this instalment are really strokes of genius.

गाँव गाँव अस होइ अनंदू।
देखि भानुकुल कैरवचंदू॥
जे कछु समाचार सुनि पावहिं।
ते नृप रानिहि दोसु लगावहिं॥
कहहिं एक अति भल नरनाहू।
दीन्ह हमहिं जोइ लोचन लाहू॥
कहहिं परसपर लोग लुगाई।
बातें सरल सनेह सुहाई॥

Sri Rama of the Solar race was like the moon to the lily wherever he went. In every village there was gladness when people saw him. Those who had heard about Sri Rama's banishment blamed King Dasaratha and his queen Kaikeyi. But others said, "How good of the king to have granted us what our eyes most desired!" And still others, both men and women, said to one another in simple loving terms:

ते पितु मातु धन्य जिन्ह जाये।
धन्य सो नगरु जहाँ ते आये॥
धन्य सो देसु सैलु बन गाऊँ।
जहँ जहँ जाहिं धन्य सोइ ठाऊँ॥
सुख पायउ बिरंचि रचि तेही।
ए जहि के सब भाँति सनेही॥
राम लखन पथि कथा सुहाई।
रहीं सकल मग कानन छाई॥

"Blessed are that father and mother who gave them birth, and blessed that city from which they have come! Blessed indeed are the lands, hills, woods and villages, blessed every spot their feet have trod! Brahma too should be feeling gratified in creating such of them as happen to be the most beloved friends of Sri Rama!" In this manner the beautiful story of Rama and Lakshmana journeying to the forest was broadcast on every road in the forest.

एहि बिधि रघुकुल कमल रवि,
मग लोगन्ह सुख देत।
जाहिं चले देखत बिपिन,
सिय सौमित्र समेत॥

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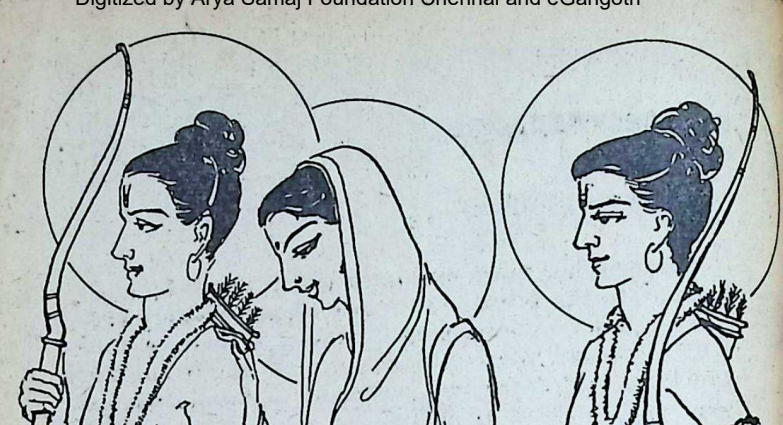

Raghukula (the Solar race) is like the lotus. Sri Rama was born there as the sun who gladdened that lotus. Even so he brought joy to the people on his way, as with Sita and Sumitra's son (Lakshmana) he journeyed on, looking at the woods.

आगे राम लखन बने पाछे।
तापस बेष बिराजत काछे॥
उभय बीच सिय सोहति कैसे।
ब्रह्म जीव बिच माया जैसे॥
बहुरि कहउँ छबि जसि मन बसई।
जनु मधु मदन मध्य रति लसई॥
उपमा बहुरि कहउँ जिय जोही।
जनु बुध बिधु बिच रोहिनि सोही॥

Rama walked in front and Lakshmana behind him. They wore with dignity their hermit's dress. Between them came Sita, shining like Maya between *Brahman* and the *Jeevan!* Again, to describe her beauty as I fancy it, she looked like Rati between Vasanta and Kamadeva, or if I may stretch my imagination for yet another simile, she was as charming as Rohini between Budha* and the Moon.

प्रभु पद रेख बीच बिच सीता।
धरति चरन मग चलति सभीता॥
सीय राम पद अंक बराए।
लखन चलहिं मग दाहिन लाए॥
राम लखन सिय प्रीति सुहाई।
बचन अगोचर किमि कहि जाई॥
खग मृग मगन देखि छबि होहीं।
लिये चोरि चित राम बटोहीं॥

As she walked along the road, Sita timidly set her feet between the footprints of her lord.

(*Continued on page 25*)

*Budha is the son of Moon and Rohini, wife of Moon. The poet's comparison of Lakshmana to Budha is significant.

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Have Vedic Gods any psychological significance?

Aditi, The Great Mother

M. P. Pandit

THE Vedic pantheon contains a number of celebrated gods and goddesses, each looked upon as the fount of a particular line of manifestation in the cosmos. Embracing and containing all these goddesses and the gods, the matrix from which all have taken birth, stands Aditi, widely expanded, coextensive with all that is manifest, supporter of all.

She is the Infinite Consciousness of the Supreme in extension for the purpose of bringing forth from the Unmanifest what is to be manifested, for upbearing and sustaining what is thus released into the play of becoming. It is in this vastness of Consciousness that all disappear at the end of the journey; enveloping all, overtopping all, She it is who devours—*ad* to swallow *atti, aditi.*

"We see in the Veda that Aditi, the Mother of the Gods, is described both as the Cow and as the general Mother; she is the Supreme Light and all radiances proceed from her. Psychologically, Aditi is the supreme or infinite Consciousness, mother of the gods, in opposition to Danu or Diti, the divided consciousness, mother of Vritra and the other Danavas—enemies of the gods and of man in his progress. In a more general aspect she is the source of all the cosmic forms of consciousness from the physical upward ....." (Sri Aurobindo).

But She is not that alone, not merely Consciousness. She is, in the vision and realisation of the seers of the Veda, a great Deity, *mahi,* individualised and active in the exercise of her cosmic functions. She is a Divine Personality of whom other God-personalities like Indra, Agni, Varuna are the offsprings. From her they take birth; these God-powers are brought into manifestations only after the creation has been made possible by the outsurge of the active Consciousness of the Supreme, by the advent of Aditi. With her as the background and support they act and move. That is why in many of the Riks we see Aditi addressed as Varuna, as Agni, etc.

Not merely the Gods, but everything in creation is thus dependent on Aditi, the Great Mother. It is thus that Rishi Gotama invokes her:

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Aditi is heaven, Aditi is the region of mid-air, Aditi is the Mother, she is the Father, she is the son. Aditi is all the Gods, Aditi is the peoples of fivefold birth, Aditi is all that is born, Aditi is all that is to be born.[1]

All the deities of the Veda are powers and personalities, emanations put forth from the supreme Creator for purposes of manifestation out of his own Being whose nature is Consciousness that is Aditi. It is thus that the Gods are said to be born of Aditi, to be Aditi herself. So is Usha described as a front of Aditi.[2] It is this truth that finds expression in the utterance of the later sages of the Upanishad, *Aditir devatamayi.*

She is the *pancha janah.* Commentators have generally taken this expression to signify the five kinds of beings, viz. Gandharvas, Fathers, Gods, Asuras, and Rakshasas or the five orders of men, Brahmana Kshatriya, Vaishya, Shudra and the Nishada to make up the fifth. But the matter does not seem to be so simple. Sri Kapali Sastry draws attention, in his *Rig Veda Bhashya,* to the variety of views in olden times on the question and cites a passage from the *Brihad Devata* witness:

"Some say the five peoples are the Five Fires—Shalamukhya, Pranita, son of Grihapati, the Northern and the Southern Agnis; others say they are Men, Fathers, Gods, Gandharvas, Uraga-Rakshasas, or following Yaska, they are Gandharvas, Fathers, Gods, Asuras, Yaksha-Rakshasas. Shakatayana thinks they are the four Varnas and the fifth the Nishada. Shakamuni says they are the Ritviks (officiating priests) five in number—Hota, Adhvaryu, Udgata, Brahma and the Sacrificer, Yajamana. But the Atmavadins (who are for the inner meaning of the Veda) hold that they are the Sight, the Audience, the Mind, the Voice and the Life. The *Aitareya Brahmana* speaks of Gandharva-Apsaras, Gods, Men, Fathers and Serpents. Other Yajnikas refer to other creatures of the earth and the Gods."

In the esoteric evaluation of the symbols used by the Rishis, it would rather appear that *pancha janah* signifies those of fivefold birth, who are born five times. In their system of cosmology, the entire creation is conceived in five rising tiers, viz. earth, sky, heaven, Mahas, the world of Light, and then the upper half, *parardha;* and man, the epitome of this creation, contains in himself, subjectively, the different principles governing these five different orders of the creation and lives simultaneously on these five levels of

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1 अदितिद्यौरदितिरन्तरिक्षमदितिर्माता
स पिता स पुत्रः।
विश्वेदेवा अदितिः पञ्चजना अदिति-
र्जातमदितिर्जनित्वम् ॥
—*R.V.* I. 89.10.

2 अदितेरनिकम् (*R.V.* I. 113.19).

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his being. Thus he is born and lives at the same time on the physical, the vital, the mental, and—whether he is aware of it or not in his external consciousness—on the supra-mental and still higher planes.

Thus is man of 'fivefold birth'. And they too, these beings, says the Rishi, are Aditi, because it is this Consciousness that constitutes the stuff of their existence on the several levels of their being. These five planes themselves, be it remembered, are the varied formations of this one manifested Consciousness, varied to suit the manifold purpose of the Supreme's Becoming.

The Rishi has till now described Aditi in so many significant expressions, affirmed her in terms of one now and then another. Why continue this endless enumeration, he seems to feel, and with that naturalness which always characterises the Vedic seers in giving expression, in a few simple words, to the most staggering and overwhelming conceptions (and realisations), he declares: She is all that is born and She is also all that is to be born. That is indeed the essence of the matter.

Another seer sings:

> May we call to Aditi for protection, who is, verily, the great builder of those who are engaged in happy works, who is the Consort of Truth, whose strength is manifold; who never ages, who embraces the Vast, who is a happy shelter, who is perfect in her leading.[3]

Aditi is not only the Mother from whom all take birth. She is a builder, not indeed of everything in the general sense—that is already implied in her motherhood—but specially of those who are devoted to auspicious works. Such ones, whether they be gods or men, are shaped by her. To the Vedic mystics, the *suvrata,* happy, auspicious work, in the case of man is the sacrifice, self-giving, the inner discipline by which he learns to consecrate progressively his life to the call of the Higher Truth; while in the case of Gods, *suvrata,* happy, auspicious work, is a happy discharge of the functions with which they are entrusted in the cosmic manifestation, viz. to help and lead the human soul onward on the path to the higher Felicity, to keep the wheels of creation moving on the lines of the Truth, the Right, the Vast, *satyam ritam brihat.* Of such, says the Rishi, Aditi is the great builder; she builds greatly unlike the many other powers and energies which are active in contributing to the growth of man, each in its own definite and fixed direction. She enables them to withstand the arduous demands of the Work they are engaged in, she endows them with strength to develop greater and yet greater capaci-

[3] Y.V., 21.5; *Atharva,* VII, 6.2.

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ties, she moulds them into an increasing perfection which images something of her own wholeness.

She is *ritasya patni. Ritam,* in the thought-system of the Vedic seers, is *Satyam,* Truth, in manifestation. *Ritam* is the status of the Divine Truth turned towards manifestation, its way of workings, the Right, the Law that ultimately governs and lends meaning to the creation. All exists for that Truth: Earth and Heaven, wide and deep, are there for the Rita, the Truth, for the Truth's working. Its foundations are fixed firmly, the highest gods are its guardians, *ritasya gopah.* The Gods are what they are because they are *ritavana,* possessed of the Truth. Rita manifests the Godhead: 'The Truth's directives increase me (in might and substance), says Indra addressing the Rishi Nema. Indeed, it is identified by some seers with the Divinity itself. And as the consort of Ritam, Aditi is inalienable from it; where Ritam is, there is Aditi.

And where does she lead?

May we ascend Aditi for Beatitude, the Divine ship endowed with quick propellers, faultless, intact without slits, a capable protector, spacious as earth, like heaven to which no hurt can come, a happy shelter and skilful carrier.[4]

To Beatitude, declares the Rishi. From evil and suffering, incapacity and decay, that characterise normal mortal li Aditi, the Mother, leads h children to joy and strength, Bliss which is ultimately t goal and the true, intim nature of creation. Normal human beings are limited se rely in the ego-dominated isl of consciousness and hence mi the true nature and significan of life. As they grow and devel in the ways of the *suvrata,* th learn to break or outleap the barriers and allow themselves partake of the joy and delig which come naturally to a bei freed, unbounded in consciou ness. To launch on this journe of pilgrimage, the seer invok the aid of Aditi whom he com pares to a ship. She is th divine vessel that navigates th waters of existence, waters in terspersed with liberal scatte ings of the shoals and rocks ignorance and falsehood, desire and passions and their brood i the ego-bound life.

Listen to another seer:

For plenitude's delivery we ca by the Word, verily, the gre Mother Aditi, She in whose lap the wide mid-world, let Her gra us a happy shelter of three abode (or three bars).[5]

Vaja is usually taken to mean by Sayana, food, though a times other meanings are given e.g. cattle, speed, strength, etc In the psychological interpreta tion *vaja,* according to Sri Aurobindo, uniformly signifies

[4] *S.Y.V.* 21.6.

[5] *A.V.* VII 6.4.

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plenitude, *samriddhi*, plenty, of whatever it may be, of strength or food or something else. Aditi holds in herself the Powers of Abundance, capacities to enlarge, increase and fill to overflow the wealth that is prayed for, whether material or spiritual.

In the context, naturally, it is the prosperity of the spiritual character that is sought after. Divine Knowledge, Power, Bliss, these are the treasures which enrich the soul, mind and life, they are the plenty that do not decay. It is in the gift of Aditi to shower them in abundance on those whom she chooses. Human effort alone cannot win them. She has to bring them out her depths and deliver to the recipient who has sufficiently purified and prepared himself to hold and retain these godly possessions. For such a gift the Rishi with his comrades invokes the Great Mother.

[Excerpts from *Aditi & Other Deities in the Veda* published by Sri Aurobindo Study Circle, Madras-5.]

Veda is called Veda (Knowledge) because by means of the Veda people learn the means which cannot be learnt either by direct perception or by reasoning.

—*Anon.*

RAMACHARITAMANASA—*Contd.*

While Lakshmana avoiding the footprints of both Sita and Rama, kept them on the right as he walked. Beyond reach of words indeed is the beauty of the love that united Rama, Lakshman and Sita; how then can I describe it? Birds and beasts were enchanted by the sight of their loveliness; Rama the traveller stole their hearts too!

जिन्ह जिन्ह देखे पथिक प्रिय,
सिय समेत दोउ भाइ।
भव मगु अगमु अनंद तेइ,
बिनु स्रम रहे सिराइ॥

All those who beheld the two lovely brothers on their journey with Sita, crossed the oceans of birth and death blissfully and without toil.

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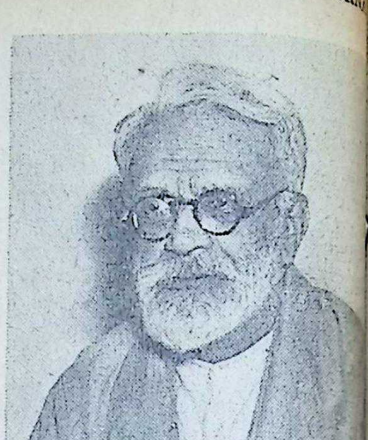

KAKA SAHEB KALELKAR

SANSKRIT is a

I CANNOT claim to be a student of the history of all languages of humanity. Yet I think that I can safely say that perhaps no language on earth has received, in the past, so much attention, devotion and reverence from its votaries as Sanskrit has. And in modern times, the study of Sanskrit promises to become almost universal.

Philologists the world over have come to realise the importance of Sanskrit, particularly its most perfect scientific study of grammar and structure. Psychologists and philosophers too are paying greater attention to Sanskrit for the great treasure-house of knowledge it contains, epitomising the intellectual activities of the Aryan mind.

It is rather curious that Sanskrit should have been called the "Deva-bhasha" or the language of the gods when history shows that Sanskrit is the result of conscious efforts of the Aryans to fuse many original Prakrit dialects into a polished speech. The very name Sanskrit means polished speech; this is sufficient to prove that Sanskrit was something like a successful Esperanto in the heyday of Arya culture.

I am tempted to compar Sanskrit with the divine strea of Ganga, which is in reality man-made river. Three gener tions of the rulers of Bhara varsha engaged themselves i collecting and diverting th waters of the Himalayas, takin them through Uttar Pradesh Bihar and Bengal to the se where the sons of Sagara wer waiting for the blessings of th holy waters so that they migh be released from the curse o aridity.

All the languages and dialect of ancient India have contribu

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ted to and enriched the vocabulary of Sanskrit. Sanskrit as a language has a wonderful elasticity and vitality. Its grammar and philology can be regarded as the highest achievement of the Aryan brain. And Sanskrit literature is a veritable treasure-house of thought and achievements of the various races of India.

Linguistics, grammar, phonetics, philology and semantics all acknowledge their debt to Sanskrit. In fact it was only after the study of Sanskrit that the scholars of the world received a clear perspective and direction for the study of languages. It

In India, Sanskrit is by far the most important influence which binds all the Indian languages big and small together. Bengali, Assamiya, Oriya, Nepali, Marathi, Gujarati, Rajasthani, Sindhi, Punjabi, Kashmiri and Hindi with all the innumerable dialects—in fact all the languages of Northern India are direct descendants, daughters of Sanskrit.

Even the Dravidian languages of the South are greatly influenced by Sanskrit and we may not be surprised if some day it is discovered that those Dravidian languages also belong to the Sanskrit family, not only

WORLD FORCE

is said that the greatest discovery of the last century in the field of linguistics was the establishment of affinity between not only Sanskrit, Pehlevi and Avesta; but between Sanskrit, Latin and Greek. And now, the whole range of the languages of Europe and South-East Asia have come under a comparative study. Even the languages of Northern Eurasia are yielding significant similarities with Sanskrit.

Sanskrit thus bids fair to be a common link for all the Eurasian languages barring perhaps the languages of the Mongol family.

so far as their vocabulary is concerned but also in their essential structure.

In the Dravidian family of languages it is significant and refreshing to note that the language of the extreme South, Malayalam, contains maximum number of words of Sanskrit origin. It is aptly said that Sanskrit and Dravidian words mix freely and harmoniously in Malayalam and the composite style glistens like a garland of corals and pearls *(Mani-praval shaili)*.

Even Urdu with its Arabic-Persian script is replete with words of Sanskrit origin. It is

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not surprising to note that almost all the verbs in Urdu can trace their origin to the Sanskrit stock. After all Persian is a near sister of Sanskrit.

We talk of evolving a new national unity and solidarity through the development of a common language. Efforts in this direction are no doubt laudable and should be pursued vigorously. The task is made smoother for us because most of it has already been achieved by the all-pervading influence of Sanskrit.

Saints and poets of India made a close study of Sanskrit literature—Scriptures, Epics, Drama, Philosophy and all—before rendering it in their own languages, in a style simple enough to be understood by the masses and yet not losing the sweet, rich aroma of original Sanskrit.

While studying the various unifying factors, the far-reaching influence of Persian on Indian culture during the Muslim rule cannot be ignored or minimised. Nor can we disregard the common heritage of the short-lived British rule in India, which is to be seen in our knowledge of English language and literature. This too has been a unifying factor of some magnitude and, as such, must not be ignored. But the unity of life and aspirations already achieved through Sanskrit language and literature is something colossal. All other unifying factors are as nothing before the unity,

richness and subtlity that Indi languages achieved through t blessing of Sanskrit.

Sanskrit language and liter ture have always been and w ever remain at once the be rock and the superstructure Indian culture. Even the ear Christian missionaries fe that their efforts at proselyti tion would not be complete u less they translated the Bib into Sanskrit. The *Rubayats* Omar Khayyam, a gem of Pe sian thought and culture will found rendered into Sanskr Any noble thought happily e pressed in any of the Indi languages has always been i mediately rendered into San krit making it difficult later to make out which was the o ginal and which the translatio

A Sanskrit pandit found well worth the effort to expla all administrative and milita terms of Persian and Arabic or gin in Sanskrit verse. The bo received royal patronage at t hands of Chhatrapati Shiva and is known as *'Rajvyavah Kosh'*. This passion appears have persisted even in fairly r cent times. I remember to ha seen a Sanskrit book on moder mathematics dealing with t differential and integral calc lus! Even in modern times our own times—the desire immortalise everything in San krit has not been wantin Many may not know, but t life, thought and martyrdom Mahatma Gandhi have alread

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been rendered into chaste Sanskrit. Sanskrit, therefore, is not quite the dead language many would have us believe although of course it is not a spoken language.

Just as Latin unified religious and cultural life in Europe through Catholic Christianity, Sanskrit has unified the entire religious life of the people of India. Not only the orthodox Sanatani faith, but the scriptures of the Buddhists and the Jains too, have been nobly expressed and preserved for all times in Sanskrit language. The Shakta and the Vaishnava doctrines and their devotional outpourings likewise are to be found in Sanskrit verse.

Turning to the influence of Sanskrit on the neighbouring countries, we find that Persian scholars in the heyday of Mogul rule translated Sanskrit literature into Persian with the same enthusiasm with which Russians are today translating the *Mahabharata* into Russian.

At the request of the Government of Iran and Turkey our Indian Council for Cultural Relations have sent Sanskrit scholars to those countries to satisfy the longing of the people there who are keen to study Indian classics.

Indian psychology and philosophy, contained in Sanskrit treatises are gradually influencing the Western thought in the field of metaphysics and sociology. Various art-forms of India and greater India—images, statuary, temples, town-planning, music, drama, dance, paintings—are all being studied now with an emphasis on original Sanskrit texts in order to understand the standards and tastes evolved in India through ages.

In foreign countries wherever they have started a systematic study of Sanskrit, it has proved to be the beginning of a silent renaissance with unlimited possibilities in undreamt-of fields.

Sanskrit has not exhausted its vitality, potentiality or pervasiveness. In this sense the language justifies the name given to it as the language of the immortals. Sanskrit literature indeed promises to be a literature of universal culture.

And yet, we must not forget that Sanskrit became dead in the sense that it stagnated the very moment we felt that it had reached its perfection. We fondly believed and proclaimed it to all, that the grammar, literature, metaphysics and poetics of the Sanskrit language had reached a stage where everything was the last word. This was unfortunate because anything that is supposed to have grown fully, ceases to grow; and our belief that Sanskrit had achieved finality and perfection meant that the language was dead, however glorious the death may have been.

We should cease to treat and worship Sanskrit as an idol or as a museum-piece to be pre-

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served. We should, equally, cease to accept even the metaphysical attainments of the Indian brain as the last word in that field of knowledge. Sanskrit still has plenty of scope and can grow both as a language and as a vehicle of the noblest thought that the human mind can conceive.

The language needs to be simplified and made popular with the masses. It lost its influence and vogue when it was made the preserve of the privileged few, who deliberately cultivated an involved and artificial style.

The structure of Sanskrit language has a wonderful vitality and elasticity. Its capacity for coining new words is inexhaustible. It is elastic enough to express the finest and subtlest shades of thought and feeling and volition that take their birth in the human heart and human brain.

We need not confine ourselves to the 2,000 and odd roots collected by Panini and his successors. We must be able to adopt new roots which are discovered, deduced or assumed by philologists who are at present studying the languages of the world.

In my opinion Sanskrit promises to be a world force, bringing about co-operation, solidarity and harmony among the various races of mankind. Of course, Sanskrit can only be one of the many forces that will go to bring mankind together. It would be a poor world in which only one influence monopolises the task of building the many-sided social and intellectual structure of humanity. Sanskrit can be only one of the many elements that go to compose the grand symphony of life to the realisation of which all the peace-loving and progressive people of all nations are lending their energies. May Sanskrit attain her rightful position in that process.

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Sri Ramakrishna Upanishad—35

C. Rajagopalachari

Where is Gopal ?

RAMASWAMI PADAYACHI got up one midnight. He went to the cottage of his friend Sengodan in the neighbouring forest. He knocked at his door, calling him by his name. Sengodan woke up and said, "What do you want? Why do you wake me at this hour?"

"I want a match to light my cheroot."

"How funny" exclaimed Sengodan. "Why did you not light your cheroot with the lamp in your hand?"

Ramaswami had not realised that there was fire in the lamp in his hand.

Sri Ramakrishna related this story to show the folly of those who seek God somewhere outside themselves, not knowing that all along He resides in their own hearts.

Pointing to his breast, he said, "If a man sees God here, he will see Him present in the whole world outside."

If a man does not see God in his heart, he cannot see Him anywhere else. If he sees Him

in the temple of his heart, he will then be able to see Him in Kashi and Kanchi. He will then realise that the whole universe is a vast temple of God. So long as one does not realise God in the heart, but seeks Him afar in the regions of the sky or beyond, we may be sure one is enveloped in ignorance. When the lamp of wisdom is lit, God will shine in the temple of one's own heart.

Seeing God in one's heart does not consist in merely accepting another's statement about it. One must com-

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prehend it with all its manifold implications and fashion one's life accordingly. The man who has realised God in his own heart will lead a truly transformed life. He will be like a man who was looking for a long-lost purse and found it in his own pocket. Imagine a mother dreaming that her child is lost. She searches for him in her dream and weeps over her lost child. Suddenly she wakes up and finds her child sound asleep beside her. How she will rejoice! Think of it. We shall feel a similar joy on realising that God is in our heart.

●●●

One day Yasoda asked Radha in great anxiety "Where is my Gopal? He has not yet returned home. Do you know where he has gone?"

Radha woke up from her sleep and said, "Mother! Do not be anxious. Close your eyes and meditate on Gopal. You will see him at once." Yasoda did so and had a vision of her darling Gopal.

Yasoda then sought a boon of Radha. She said to her, "Radha, darling, your power is the fruit of your devotion. Will you not let me have it too? Show me the way." Yasoda got the boon.

We too, all of us, like Radha and Yasoda can see Gopal everywhere and always. But we must yearn for Gopal as Radha and Yasoda did. The longing must spring in the heart. As the *Kathopanishad* says the vision of God will surely come to us if we seek it with sincere longing.

[From *Sri Ramakrishna Upanishad* by Sri C. Rajagopalachari published and copyrighted by Sri Ramakrishna Math, Mylapore, Madras-4, who have kindly permitted us to quote.]

[*Concluded*]

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What Life Has Taught Me

. . . . Life is like a game of cards . . . a mixture of pluck and luck . . . there is also Divinity that shapes . . . .

LOOKING back on a fairly eventful career, I have come to realise, more and more, that life is largely like a game of cards—success or failure is not entirely a matter of fate or fortune, nor is it entirely the result of personal initiative or the lack of it. There is a mixture of both luck and pluck, in varying proportions. One may say, broadly, that the cards held by a player represent his "fate", within whose framework he has to exercise his "free-will." If a player happens to hold one single suit of cards, from top to bottom, he is bound to win, even if he is not intelligent. He is like the imbecile son of a millionaire, a nincompoop! But such a piece of luck is very unlikely, especially in these days of death-duty and wealth-tax!

But the analogy of the game of cards cannot be pressed too far. Life is not as simple as that, with just two factors to reckon with. Life is so full of unexpected and imponderable factors that one cannot possibly foresee all of them and provide for them. It is indeed the magnitude and variety of these unknown contingencies that has perhaps led the poet to proclaim:

"There is a Divinity that shapes our ends
Rough-hew them how we will."

In my own case that Divinity was my mother. I lost my father when I was yet a child and the task of rearing me fell to her, alone and unaided. People who would have women to compete with men in all spheres of activity, in order to establish their *equality* with men, seem to forget the real *superiority* of women in the unique sphere of bringing up children worthy of the soil.

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Though I was an only child, my mother did not pamper me; evidently she did not believe in smotherhood! For one thing, she could not afford to. The result was that I was left large-ly to my own resources. I think this helped me a great deal to be self-reliant. Even as a young-ster I had the writer's itch, and I used to write short stories in

S. S. Vasan

Tamil, publish them myself and hawk them myself on railway platforms from one end to the other. Thereafter, I hit upon the idea of running a magazine of my own. With that idea I bought a monthly magazine which was on the verge of dy-ing. I converted it later on into a Weekly, and that was the be-ginning of the *Aananda Vikatan*.

In those days the language of Tamil magazines was highly literary and artificial. The re-sult was that they could be un-derstood only by the learned. I said to myself that that was not the way to attract a large number of subscribers. I want-ed that the reading matter should be such as to be under-stood even by my mother who, though a fairly good scholar in Sanskrit, was not able to follow the high-flown literary Tamil of those days. An unknown young writer, R. Krishnamurti, was the answer to my prayer for a "popular" writer and I made

him my Editor. He wrote un-der the pen-name of *Kalki*, a name which became famous throughout Tamil Nad.

Apart from the simplicity of its language, another innovation that I made in the *Ananda Vika-tan* was the introduction of car-toons—an innovation that was not made even by the English language papers of those days in India. Here again I was lucky in having been able to spot out the genius of an un-known youngster working as a clerk or something in far-off Bombay. He was T. R. Maha-lingam *(Mali)*, one of the most brilliant cartoonists of our country. It is sad to reflect that he was cut off in his prime.

One of the important things that I have learned in the course of my life is the unfairness, if not indeed the danger, of mak-ing hasty judgments about peo-

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ple. I had to fight out a legal issue in Bombay, at great cost, in connection with the release of a picture of mine, called "MANGALA". I had a very great stake in the success of that issue because I had made commitments about that picture in the State of Bombay. Sri Morarji Desai was the Chief Minister at that time and I thought that he was the most implacable enemy of the Cinema. And what he spoke in public sometimes about the evil aspects of the Cinema was not in any way conducive to allay my misgivings on this matter! But when I had the pleasure of making his personal acquaintance later on, I found that my judgment of him was thoroughly wrong. I found that his apparent pugnacity was only on the surface, and that he was in no way ill-disposed towards the Cinema. Of such a person we say in Tamil that he is like a jack fruit—all thorns outside, and all sweetness inside!

That leads me on to another valuable lesson that life has taught me—the golden rule of compromise in the conduct of life. We find that wherever we look around us, in any sphere of human activity, be it social, economic, or political, there is always a clash of interests and ideas. No particular vested interest or group is allowed to have its own way, unfettered. It is only by a series of mutual adjustments and accommodations that life can go on smoothly. It is only the fanatic, the lunatic and the dictator that can be uncompromising. It is said of Hitler, for instance, that he was a non-smoker. Well and good. But he was not content with practising this virtue himself. He would not tolerate any other person smoking in his presence. The result was that some of his colleagues in the Cabinet who were tobacco addicts had a dreadful time when they were closeted together with Hitler for a considerable time! In striking contrast is our own Prime Minister. As a disciple of Mahatmaji, I can certainly appreciate the value of personal virtues, but I don't think he makes a fetish of non-smoking.

Social life will be impossible without this attitude of "live and let live," and tolerance of other people's foibles. I should like to touch upon one example of this kind of self-righteous intolerance. We have often heard the criticism that unnecessary and irrelevant songs are introduced into a motion picture story. I may say at once that this criticism itself is irrelevant—that is to say, beside the point. It is beside the point because the straight presentation of a story is not the only purpose of a cinema. It is, on the other hand, designed as a composi-

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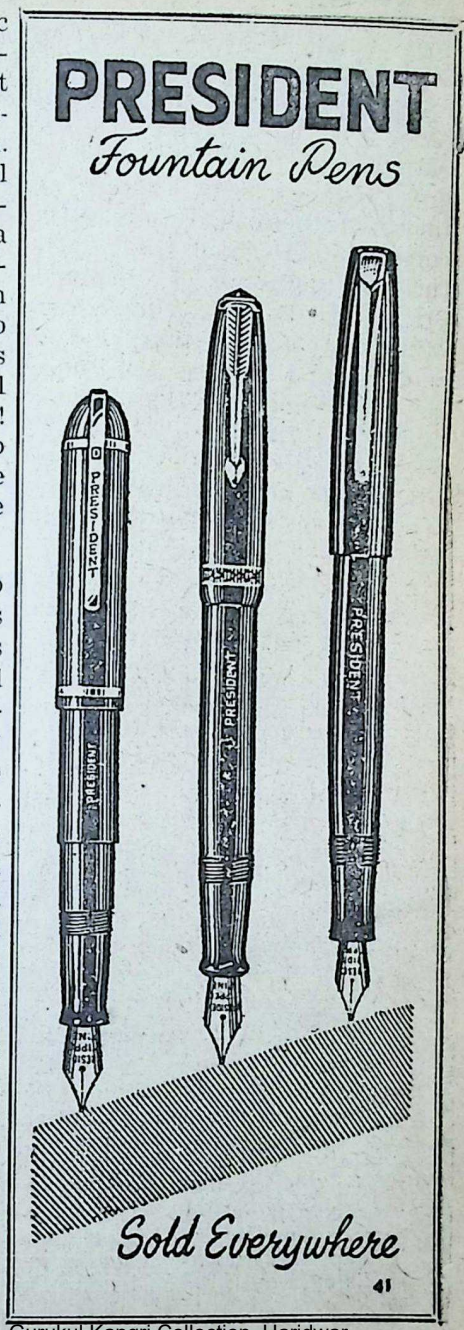
entertainment, in which music is almost a must. The importance of music will be apparent if one considers the presentation of a news-reel on the screen. The only object of a news-reel is to present the news and nothing else. Why then should a plain news report be always accompanied by music—even in ludicrous contexts? Surely, no railway disaster ever occurs with a background of orchestral music to sustain the tragedy! It is frankly a concession to popular taste. A motion picture would be just nothing if it were not popular.

No reformer can ever hope to carry out all the items of his programme completely. It is only an undertaker who would be allowed to carry out his object completely and get away with it. Others will have to adapt themselves to public opinion, to compromise. Even the supreme head of Soviet Russia had to concede, "Let a hundred flowers bloom and a hundred opinions flourish"—this attitude, Panchshila, dynamic neutrality, etc. are all but different facets of the golden principle of compromise. A leader must stoop to conquer. In order to redeem humanity, even God is said to have come down to earth, to take an Avatar, which literally means "descent."



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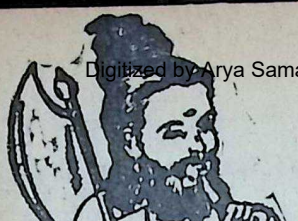

Bhagawan Parashurama

PART V : BACK IN ARYAVARTA

K. M. Munshi

PREVIOUS STORY

This part is a sequel of the saga of the conquering Aryans. The first Part was published as a serial in the Journal under the title 'The Woman that was Goddess'. The second Part dealt with the boyhood of Parashurama or Rama of the Battle-Axe, the son of Sage Jamadagni, descendant of Bhrigu. The third Part dealt with Rama's efforts at unification of the Yadavas.

Rama is born to Renuka, the wife of Jamadagni, in the ashrama of the Bhrigus in Aryavarta. On account of differences with Sage Jamadagni who wants Rama to be brought up not as a warrior but as a sage, Kavi leaves for Bhrigugram. The child Rama goes in search of him and, on the way, is captured by strange men who want to offer him as a sacrifice to their unAryan deity. Rama escapes and is ultimately found by Kavi.

Six years after Rama's return, Sudasa, the king of the Tritsus and brother of Loma, invites Sage Vasishtha to be his High Priest in the place of Sage Vishwamitra. Vishwamitra presides over King Harishchandra's human sacrifice, but Shunahshepa, the boy who was intended to be sacrificed, is saved by God Varuna.

Young Arjuna, otherwise called Sahasrarjuna, the king of the Haihayas, wants to marry Loma, the sister of King Sudasa. When he is not able to do so on account of the curse of Jamadagni, he kidnaps her to his Anupadesha on the Narmada. Rama, though a boy, is devoted to Loma. He, therefore, persuades Arjuna's General, King Bhadrashrenya, to take him also with Loma. They arrive by boats in Saurashtra.

Arjuna removes Bhadrashrenya from commandership and leaves for a war in the South.

In the meantime, Rama, though a boy, organizes and strengthens the Yadavas. Revat, the king of the Sharyatas, a tribe living in the adjoining territory, prepares for a war of utter destruction against King Bhadrashrenya. Rama foils the Sharyata conspiracy and returns to Aryavarta.

Rama finds that his mother Amba had gone to live with some Gandharvas. Asked by his father to behead her, he finds her nursing some leprous Gandharvas mother-wise. His eyes open to the truth. Sage Vishwamitra passes away.

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4. The End of Sahasrarjuna

SUDASA was now the suzerain of Aryavarta and Vasishtha, its father and spiritual guide. A great festival was held to celebrate their victory.

The Battle of the Ten Kings had been fought and thousands had died to avenge the dark deed of Bheda, the Dasyu prince, in kidnapping Shashiyasi, the Crown Princess of the Tritsus. Now that victory had been won and Bheda had been killed in battle, the mission of Vasishtha and Sudasa had been fulfilled. But that was not enough. Shashiyasi, the Princess, who lived in the house of Bheda had to be purified by appropriate ceremonies and restored to the royal house. That was what the sage Vasishtha had ordained.

Rama and Loma, however, had outgrown the distinctions of race and colour; to them *Dharma* was for all races, not for one. They, therefore, could not accept the injunction of Vasishtha or the commands of Sudasa. They were a law unto themselves and would not look upon Shashiyasi except as the widowed queen of Bheda.

Loma, therefore, decided to rescue Shashiyasi from the palace of Sudasa where she had been kept as a prisoner pending her purification. When Shashiyasi was rescued, Rama and his Bhrigus took her together with her infant son, outside Aryavarta. They carved a small principality out of the forest situated to the south of Aryavarta and established Bheda's son as its infant king with Shashiyasi as the regent.

Vasishtha was deeply hurt that his injunction had been defied by Rama whom he had come to regard with such affection and respect. However, he realised that it was no more possible to prevent the mingling of races; and with his mature wisdom, he saw the futility of a conflict between the Aryas and the Dasyus. A mixed race had sprung up in these years when he was fighting against its possibility.

The time-spirit had changed and the Sage saw that the long drawn-out struggle between Vishwamitra and himself was a necessary process of adjustment between the two races and the war had made them one. He, therefore, enjoined that any non-Aryan who accepted the ways of Aryans should be given an appropriate place in the Aryan society; that whoever accepted the Rita and its ways became an Arya, whatever his birth; only those who did not do so remained distinct.

Vasishtha also realised that he no longer represented the spirit of the age. He had reached an age when he could

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best serve the Gods by retiring into seclusion. Sudasa, now old and tired, also saw the wisdom of a similar retirement.

Vasishtha, thereupon, pressed Rama to accept the office of the High Priest to Sudasa. Rama declined the offer. He was only the instrument of *dharma*, he said; his *swadharma* was to destroy *adharma* wherever it was; his life could not be dedicated to a narrower cause.

The scars of war were soon healed. Rama soon became the defender of *Dharma*. His Bhrigus, riding fine horses and wielding irresistible arms, protected the sanctity of the *ashramas*, safeguarded the homes of learning, restrained the vagaries of rulers and kept the highways safe. The kings differed from tribe to tribe, but the protective arm of Parashurama—Rama of the Battle-Axe—was over the whole of Aryavarta.

Arjuna, however, was implacable in his wrath. Rama, his bitterest enemy, had escaped him. His mentor, Mriga, was seduced by Rama and she had committed suicide. He had been humiliated before his own people; many of his own tribesmen because of his treatment of Bhargava had become conscious of his tyrannical rule.

Arjuna, therefore, decided upon a gigantic effort to invade Aryavarta, to avenge himself on Rama and destroy the Arya tribes once for all. Collecting a large army, he marched northward, and the progress of th army could be traced by th trail of burning villages, de or dying men and raped wom which it left behind.

When the Aryan kings lear of the invasion of Arjuna, the went into frenzied terror. I their pride, they had neve imagined that Sahasrarjuna, savage according to them, cou cross untrodden deserts an forests with a large army reach Aryavarta.

The sage Parashara, th grandson of Vasishtha, who ha developed horror of violenc however, foresaw that the resi tance by the Aryan kings Sahasrarjuna was bound to fa and taught that violence, eve if it was in self-defence, was sin He, therefore, went from kin to king, appealing to them no to resist the irresistible Arjun by force. But his voice was on of crying in the wilderness Man Arya and Dasyu kings preferre death to dishonour and prepar ed for the war.

Rama took the leadership o the Aryan tribes and in orde to conserve his strength, with drew with them to the north He would not waste effort i resisting the first shock of th invasion.

Vasishtha, however, was firm 'I am old, very old', he said t Rama. 'Gods have not give me such a long life in order t fly from the bank of Saraswat and leave the sacred home o learning which the Gods hav

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led me to build. Bhargava, you have *kshatra-teja*—the light of valour. All my life I have stood for *brahma-teja*—the strength of truth which God has given to man. Arjuna can kill; he cannot kill the truth for which Vasishtha stands. I will remain in my *ashrama*.'

Vasishtha, however, sent away all men and women, except a few very old men who were willing to stay with him.

When Arjuna arrived in Aryavarta, he was puzzled to see that the settlements had all been deserted. He proceeded to the banks of Saraswati where also he found the *ashramas* vacant. But he learnt that Vasishtha was still in his *ashrama* and was glad.

Arjuna had an old grudge against this venerable sage. He had never forgotten the fact that once this old fool had the temerity to lay down the law for him, Arjuna of the thousand arms.

When Arjuna reached the *ashrama* of Vasishtha, he found smoke issuing from the sacrificial fire. He would not dismount from his horse nor lay aside his arms when entering an *ashrama* as was enjoined by *Dharma*. With chosen horsemen he rushed into the *ashrama*.

In an opening in the middle, Arjuna saw the venerable Vasishtha sitting in front of the sacrificial fire, surrounded by some old sages. He rode towards them. Disregarding his presence they went on with their sacrificial offerings.

Arjuna dismounted from his horse, went in front of the sacrificial fire and stood facing Vasishtha.

'Vasishtha, you are still here?' Arjuna shouted insolently.

The Sage did not look up. He went on making the offerings to the sacrificial fire, chanting the *mantras*. None of the other old men about him even looked up.

'Stop, don't you know me?' Arjuna roared.

Vasishtha gave the offerings and looked at him. 'Arjuna, I have known you from your childhood,' he answered coolly.

'Not that way, man. I have now come to destroy Aryavarta,' added Arjuna.

The sage did not reply.

'You once tried to teach me the ways of Aryavarta. Now I have come to teach you my way,' shouted Arjuna.

'Vasishtha lives but in one way—the way the Gods will,' the Sage replied.

'Ha, Ha,' laughed Arjuna. 'It is the will of the Gods that you should live as *I* will. I have come to reduce Aryavarta to ashes.'

'Son of Kritavirya, you were always shallow,' replied the Sage. 'Anyone can rob, destroy or reduce things to ashes.'

'You will know it when all you possess is reduced to ashes,' Arjuna retorted.

'What we have planted with

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the grace of the Gods, you cannot destroy. The more you burn it, the more it will sprout forth,' Vasishtha answered.

'Do not boast, Vasishtha. Get up and tell your disciples to give us food,' ordered Arjuna.

'No wicked destroyer is offered hospitality in Vasishtha's *ashrama,*' replied the Sage curtly.

Arjuna rushed towards Vasishtha to pull him by the beard. The sage, serene and calm, closed his eyes and before Arjuna could touch him, fell down dead. Arjuna was taken aback and ordered the *ashrama* to be burnt down.

Thence he proceeded to the *ashrama* of Bhrigu, which also Jamadagni and Renuka had refused to leave, for the laws of the Aryans enjoined that an *ashrama* was sacred and the law had to be vindicated.

Arjuna had more than one grievance against the saintly Jamadagni. His father had cursed his tribe, and now he wanted the son to lift the curse under threats and to become his High Priest.

Arjuna took possession of the *ashrama* and made it his headquarters. He tied Jamadagni to a tree; and everyday he came to him, he called upon him to lift the curse, and when he refused, shot an arrow at him. Jamadagni declined to bless Arjuna either under threats or through temptation. He would not remove the curse.

The sage remained tied to the tree. Everyday Arjuna came to him, asked him whether he would remove the curse, and when the sage declined, flung one arrow at him, which pierced his body and left him in torture.

It was death by slow torture. Renuka, in tears, stood day and night by her husband, giving him water and nursing his wounds. Everyday she prayed to the Gods to send Rama.

Once she asked Jamadagni: 'How long can you suffer this torture?'

'This is not torture. This is a struggle between a brute and an Arya, and an Arya will conquer.'

'What will happen to you if you don't comply with his wishes?'

'Arjuna will never get me to do what he wants. He will die, his wish unfulfilled.'

Arjuna, whenever he could, demanded a blessing from the sage and was invariably denied the privilege.

Then news came that Rama was arriving. From three directions rushed the invading forces. The centre was formed by the cavalry, led by Rama, on a black charger, with his mighty battle-axe. A mysterious halo surrounded him, and the armies of Arjuna, seeing it, were afraid.

A battle ensued in which the Haihayas were beaten. And, finally, the two mortal enemies joined in single combat.

Rama vanquished Arjuna and

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Arjuna was captured. But even in defeat, he was wily. He slipped from his captors, picked up two arrows and shot one at the dying Jamadagni tied to a tree and the other at Rama.

Rama saw the arrow coming. With a growl which none had heard issuing from him before, he leapt into the air as Daddanath used to do, and came down upon Arjuna and fell him to the ground.

Arjuna's head, severed from his body, rolled on the ground.

Thus ends the story of the youth of Parashurama, Rama of the Battle-Axe, the sixth incarnation of Vishnu.

[*Concluded*]

Awaken, my soul!
He calleth thee!
Hasten to meet him!
Speed on to greet Him!

Behold! He waiteth for thee!
He, at each tread of whose Feet
Blossometh a lotus fair,—
He whose smile calls
The festival of spring,—
He calleth thee, my soul!
Hasten to meet Him!
Speed on until you fall down
To adore His hallowed Feet!

His flute is sounding
A melody of Love!
Under the shade of the tree
He waiteth to greet thee
O my soul!

—Vidyapati.

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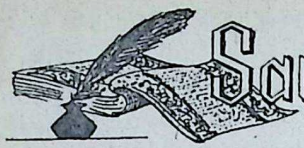

[New Series]

Dr. Shakuntala Rao Shastri

LESSON VIII

In ancient India, the relation of a teacher to a student wa that of a father to a son. The teacher was called *'Guru'*, an the students had to live with him in his house. The teache had the choice to accept or reject a boy as his pupil. If he di not like it, he could refuse to take him as his student. Henc once a student was taken up, the *Guru* or the preceptor wa everything to him. The pupil had to obey him implicitly wit devotion. Sometimes, the preceptors used to test the devo tion of their pupils. The pupils had not to pay anything t their preceptors. On the other hand, it was the teacher wh used to provide them with all the necessities of life. At the end of their period of study, they had to do something for thei preceptor, in token of their gratitude. This was called *Guru-dakṣiṇā*. There is a story in the Mahābhārata, which illustrate this point.

Āchārya Droṇa was the preceptor of the princes of Hastinā-pura. His fame spread far and wide. There were at the time a very low caste people called Niṣādas. They lived by hunting. The king of the Niṣādas had an only son named Ekalavya. The little boy heard of Droṇa and wanted to be his pupil. So he left home and went to Hastināpura. He begged Droṇa to accept him as his pupil. But Droṇa rejected him on account of his low birth. With a heavy heart, the young boy left the place. He did not return home, but went to the forest. There he wandered about, found a secluded spot and placing an image of Droṇa, began to practise archery. Days, months and

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years rolled on. The boy still stayed there practising the art. One day in course of hunting, Droṇa with his favourite pupil Arjuna, came that way. The dogs chased a deer and followed its track. They came near to the spot, where Ekalavya, with a concentrated mind, was practising archery. The barking of the dogs disturbed him. He looked at the dogs and taking his bow and arrows, shot a few of them. The dogs became silent. They were deprived of the power of barking. They returned mute to their masters. Droṇa and Arjuna were surprised to see them in that condition. Who can be this skilled archer who has so effectively shot these arrows? Whoever he may be, he is superior even to Arjuna, the favourite pupil of Droṇa. They began to search for him. The dogs led them and they followed. At last the dogs stopped at the spot where a young man of dark complexion, with matted hair, dirty and torn clothes, was sitting before the image of Droṇa and practising archery with a concentrated mind. Droṇa went up to him and asked him, "who are you?"

"My name is Ekalavya" said the young man.

"I am surprised at your skill in archery. Who is your teacher?" Droṇa asked.

"You are my teacher" replied Ekalavya.

Now Droṇa was bound by promise to Arjuna that he would make him his best pupil on condition that Arjuna would help him to avenge an insult done to him by King Drupada.

He now saw that his promise was at stake. This youth had surpassed Arjuna in the skill of arms. But Droṇa must abide by his promise at any cost. So he turned to Ekalavya and said, "If I am your teacher, give me my *guru-dakṣiṇā*, as you have now completed your work and have become a skilled archer".

"Order me, master. I shall give you whatever you want."

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This was just what Ekalavya wanted to make Dro recognize him as his pupil. Droṇa said, "then, give m the thumb of your right hand."

This terrible order of the master did not unnerve him. H knew that without his thumb he would not be able to use th art he had acquired at such cost. Still with an unflinchin heart, he took up a sharp knife and cutting off his thumb at on stroke, placed it at the feet of Droṇa saying, "Here it is, m master."

Such was the devotion with which students served thei teachers in Ancient India.

Student:—I think the teachers were sometimes very hard an cruel.

Teacher:—Yes, they were. In the above story, Droṇa wa bound by a promise, so he had no other way.

Here is a scene of a preceptor and his pupil.

गुरुगृह-प्राङ्गणम् ।
Guru-gṛha-prāṅgaṇaṁ
Teacher house court-yard.
The court-yard of the preceptor's house.

शिष्यः प्रविशति
śiṣyaḥ praviśati
disciple enters.

(शिष्यमुद्दिश्य गुरुः)
śiṣyamuddiśya guruḥ
[To disciple-addressing preceptor]
preceptor, addressing the pupil.

गुरुः— वत्स, स्वागतम् । आयुष्मान् भव ।
guruḥ:— vatsa, svāgataṁ. Āyuṣmān bhava
preceptor:—child, welcome. Long-lived be
= my son, welcome to you. May you live long.

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शिष्यः—	वन्दे	चरणारविन्दम् ।	
śiṣyaḥ:—	vande	caraṇāravindam	
disciple:—	I salute	feet	lotus.

= I salute your lotus-like feet.

गुरुः—	सौम्य,	कुत्र	गच्छसि ।
guruḥ:—	saumya,	kutra	gacchasi |
preceptor:—	gentle one,	where	do you go.

= My son, where do you go?

शिष्यः—	विश्वविद्यालयस्य	पुस्तकागारम् ।
śiṣyaḥ:—	viśva-vidyālayasya	pustakāgāram
pupil:—	of university	library.

= To the library of the university.

गुरुः—	किमर्थम् ?
guruḥ:—	kimartham
preceptor:—	what for?

शिष्यः—	पठनार्थम् ।	तत्र	बहूनि	पुस्तकानि	सन्ति ।
śiṣyaḥ:—	paṭhanārtham;	tatra	bahūni	pustakāni	santi.
pupil:—	for reading	there	many	books	are

= for reading; there are many books there.

गुरुः—	तत्र	गच्छसि	चेत्	मदर्थम्	ऋग्वेदम्	आनय ।
guruḥ:—	tatra	gacchasi	cet	madartham	Ṛgvedam	ānaya.
preceptor:—	there	you go	if	for me	Rigveda	bring.

= If you go there, bring Rigveda for me.

शिष्यः—	यदाज्ञापयति	आचार्यः ।	
śiṣyaḥ:—	yadājñāpayati	ācāryaḥ	
pupil:—	what orders	preceptor.	

= As the preceptor commands.

पूर्वेद्युः	मया	अपूर्वा	कथा	पठिता ।
pūrvedyuḥ	mayā	apūrvā	kathā	paṭhitā
last day	by me	wonderful	story	was read.

= A wonderful story was read by me yesterday.

गुरुः—	कीदृशी
guruḥ:—	kīdṛśī
preceptor:—	of what sort.

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शिष्यः—	पुरा	किल	भागीरथीतीरे
śiṣyaḥ:—	purā	kila	Bhāgīrathī-tīre
pupil:—	formerly	indeed	Bhāgirathi, on the bank.

पाटलीपुत्रनाम्नि	नगर्याम्
Pāṭalīputra-nāmni	nagaryāṁ
Pāṭalīputra-named	in the city.

सुदर्शनो	नाम	नरपतिरासीत्
Sudarśano	nāma	narapatirāsīt.
Sudarśana-named		man-lord—was.

स	भूपतिः	सर्वगुणसम्पन्नोऽपि
sa	bhūpatiḥ	sarvaguṇasampannopi
that	earth-lord	all-qualities-possessed even.

मनःक्लेशेन	कालमतिवाहितवान् ।
manaḥ-kleśena	kālamativāhitavān.
with sorrowful mind	time passed.

= Long ago, on the banks of the Bhāgīrathī, in the city of Pāṭalīputra, there was a king named Sudarśana. Though that king was possessed of all good qualities he spent his days in sorrow.

गुरुः—	वत्स,	समीचीनमेतदाख्यानम्
guruḥ:—	vatsa	samīcīnam etad ākhyānaṁ
preceptor:—my son		good this story.

परन्तु	अधुना	पूजाह्निकवेला	आगता ।
parantu	adhunā	pūjāhnika-velā	āgatā.
but	now	worship-prayer-time	has come.

पूजानन्तरमिदं	श्रोतुमिच्छामि ।
pūjānantaramidaṁ	śrotumicchāmi
worship after this	to listen I wish.

= My son, it is a good story, but it is time for my (daily) worship and chanting of prayers. I wish to listen to it after my prayers are over.

(Continued on page 51)

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JULY 13, 1958

The First Moon Ship

• James B. Edson •

As a coastal island invites adventure upon the sea, so does the moon beckon the astronaut.

Barren, airless, rugged, it has attractions none the less.

Astronomers, and space-minded rocketeers, have long seen the earth-moon system as a "double planet," unique in the solar system and most providentially arranged to bear a space-faring people.

The earth's little sister lies only 250,000 miles away; some old taxicabs have travelled more miles than that.

Let us examine the preliminary steps, as we now foresee them, that must be taken before any man can reach the lunar surface and return home.

First, earth satellite activities must become routine, and the realm of the satellites familiar "home territory." For this, adequate plans are at hand and the nations are embarked upon their swift execution.

At the same time, a number of properly instrumented unmanned rocket "probes" must be sent to, or near, the moon to give us detailed knowledge of the lunar surface, gravity, magnetic field and other conditions to be encountered. The lunar probe programmes are now under way, and the first research rocket may reach the vicinity of the moon in less than a year.

Another prerequisite—and the major one—will be the construction of a satellite space-station, from which a moon ship can take off without having to overcome the full effects of earth surface gravity.

Building a platform in space will itself involve several preliminary steps. Among them will be the development of earth satellites capable of "manned re-entry," that is, of getting men back safely to earth despite the heat and forces of a meteoric passage through the atmosphere. Air Force "rocket aircraft" experiments are making rapid strides toward this goal, and Sputnik III indicates Russian progress toward the necessary payload capability. Reliable manned satellite techniques may take three to five years to achieve.

The first moon ship may well weigh between 100 and 200 tons and carry a crew of three. They will be men highly trained in science and technology, veterans of the early manned satellite tests and experienced pilots of satellite delivery freighters.

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Now, as they lift out of orbit for the moon, these men are relaxed, comfortable. They feel none of the crushing "G forces" they have experienced in take-offs from earth. The rockets push gently along at a few tenths of earth gravity, guided by the automatic pilot. The navigator engages in occasional laconic conversation with the ground station radios, checking the course. The rockets continue to operate for about half an hour, then cut off. The ship is now in orbit to meet the moon. The trip will take about two and a half days of free flight at zero gravity, except for occasional brief applications of rocket power to improve the accuracy of the course.

At a distance of about 23,000 miles from the moon our lunar voyagers pass the "neutral point" where earth and moon exert equal gravitational pull. There is no special sensation as they pass through it at a leisurely speed of a few hundred miles per hour.

The ship is now about a thousand miles above the lunar surface. The moon looms ahead and the crew scrutinizes its chosen landing place, hoping that it is as smooth as it looks. One need not share their journey to share this lunar view. To their unaided eyes the moon looks much as it does in our best photographs. With the aid of their ship's telescope they can do better, and see the moon as if were five or ten miles away.

Now for them the time of cr sis is approaching. If the shi fails, it will disintegrate on th lunar rocks in about fifte minutes. Against this possib lity, many details of the ship performance are being telem tered back to earth for analys in case of a disaster. The ro tine of the landing drill begin Even our veterans are taut b neath their practised skill. Fo this operation of rocket-brakin down to an airless world is sti new.

When the time comes, the roc kets are started. Their flames swelling huge in the vacuum of space, blur the view of th approaching moon. The ship controlled by the autopilot slows to a complete stop a few tens of miles above the lunar surface. At that instant the rockets cut off, the view clears and the ship begins to fall straight down toward the moon For men and ship, this is the "moment of truth." Radar driven by short-lived "emergency" power, flicks out to touch the moon, measure altitude, and clock the speed of fall, which reaches about a thousand miles an hour. The ship is brought absolutely vertical to the lunar surface.

In the weightless quiet of free fall the men work like machines; the machines work with a needless, precise speed that men can

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never match. The time runs low, the rocky moon comes up.

The pilot says, "The board is green—stand by to blast!" A film of flame screens the moonward view. The ship comes down blind, guided by the kinesthetic senses of her inertial "stable table" and the memory in her autopilot. Suddenly the side viewports frame a shower of lunar debris driven by the impact of the rocket blast. A jar, a lurch, a protesting yowl from the stabilizing mechanism, then silence.

Back at the earth base, that lurch is recorded on the telemeter tapes. In a moment, the pens are steady again, and still getting the record of the ship's machinery. In another moment the voice of man joins that of his machine: "Lunar touchdown completed. Ship's condition report in ten minutes."

Of course, the first manned lunar landing will not be just exactly like that. But it may not be very much different, either.

SANSKRIT LESSONS—*Contd.*

यदाज्ञापयत्याचार्यः

शिष्यः— śiṣyaḥ:— pupil:— yadājñāpayatyācāryaḥ

what orders preceptor.

= As my teacher commands.

Student:—The above is a very interesting scene. Here in "Sudarśano nāma narapatirāsīt," why has rā come in place of 'ā'?'.

Teacher:—This has come in place of Visarga. In some places, Visarga is changed into 'r'. In the last lesson a formula for the combination of visarga was given. We shall first deal with examples for that.

[*To be continued*]

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Immortal India—101

J. H. DAVE

SON

RIVER SON or Sone starts from the Amarakantaka plateau in the Maikala mountain in Gondwana. It is one of the big rivers of North India and is one of the principal tributaries of river Ganga. Along with river Son, river Narmada also rises from the Amarakantaka hill. As a matter of fact one of the names of river Narmada is Mekalakanyaka. This Amarakantaka is mentioned as a very sacred spot where numerous *tirthas* abide and it is considered as very holy and efficacious for the purpose of performing *sraddhas*. The Amarakantaka hill is situated in 22° 42′ North and 82° 4′ East. River Son first flows in the north and then to the east and ultimately meets river Ganga near Patna, about 10 miles above Dinapore. It has a course of about 487 miles. It has been observed that the spot where this river meets Ganga has somewhat changed during the several centuries. It is stated that river Son originally joined river Ganga at Maner near Bankipore. Rivers Son and Sarayu both meet river Ganga from opposite sides within a very short distance. At one time river Son was flowing by the side of Rajagriha or Girivraja, the capital of Magadha. In Balakanda of *Ramayana* (Chapter 32 verses 7 to 10) Girivraja is described as the city of Vasumati established by one king called Vasu. It was surrounded by five hills and it is stated that the river Sumagadhi or Magadhi which flowed by the side of Girivraja and which is referred to in the *Ramayana* is the same as river Son. River Son has been referred to in many Puranas as a big river. The source of this river is also stated to be the mountain range known as *Riksha* parvata. This mountain has been identified with the eastern part of the Vindhya range. It extends fom the plateau of Amarakantaka right upto the Bay of Bengal and from this plateau three rivers have their source viz., Narmada, Son and Mahanadi. River Suktimati and several other rivers also are stated to rise from the Riksha-parvata according to Markandeya and other Puranas.

River Son is also referred to as Sonabhadra. It is called

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Nada in masculine and not *Nadi* in feminine. There are seven rivers which are called *Nadas* in masculine. They are Sona, Sindhu, Hiranya, Koka, Lauhitya (Brahmaputra), Gharghara, and Satadru. All of them are stated to be very sacred. It is said that one performing *sandhya* on the banks of river Sona is emancipated or attains heaven and the merit is even capable of removing the sin of Brahmahatya. River Son in masculine is also referred to by Kalidasa in his *Raghuvamsa* (Canto VII-36). There it is stated that Prince Aja ordered his father's Minister to guard Indumati with the help of his army and then Prince Aja proceeded to stop the army of his opponents just as river Sona full of rising waves is proceeding to stop the flow of river Ganga. Here Kalidasa refers to the *sangama* of Sona and Ganga. Kalidasa also refers to Pushpapura or Pataliputra (which was situated on the banks of Sona) in *Raghuvamsa* VI-24 where it is stated "O, Princess! If you desire to marry this Parantapa, the worthy king of Magadha, then you will enter the capital of Magadha and will give delight to the eyes of ladies of that city sitting in the balconies of palaces to see you."

The source of river Son is also described as Sona Munda. It is situated between Pendra and Kenda.

It is stated that rivers Son and Narmada came out from the two tears dropped by Brahma on the two sides of the Amarakantaka plateau. After moving further from this source this river is flowing in north-easterly direction and flows through the districts of Jabalpur, Baghelkhand, Mirzapur and Shahabad. In Central India river Sona is met by three principal tributaries; the first is river Johilla which meets Son on the left side. Johilla also has its rise in the Amarakantaka hill and it joins Son near Barawalu village. River Banas and river Gopat join Son on the right bank. In the Mirzapur district the river flows through a valley which is about 8 or 9 miles broad and here Son is met by its two other tributaries the Rihand and Kanhar.

In the first Five-Year Plan is included the Rihand project which is expected to generate about 2,40,000 kilowatts of electric power. It will be used for developing agriculture and industry in the eastern U.P., the western part of Bihar and some parts of Vindya Pradesh and Madhya Pradesh.

River Son becomes a shallow stream in the dry season and one can cross it even on foot but during the rainy season the river flows with great speed and carries a large volume of

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water. It is estimated that the rainfall of about 21,300 square miles go into this river and this naturally causes heavy floods. The irrigation system in Bihar is known as the Son Canals. Irrigation works have been constructed in the districts of Shahabad, Gaya, Patna etc. and water is supplied to the canals from an anicut across the river constructed near Dehri.

Visvamitra and Rama are described by Valmiki as having crossed Son and there Rama states that river Sona is full of deep and pure waters and has sandy banks.

River Son is known by the name of Hiranyavaha. It is called Soa by Ptolemy, Sonas by Arrian and is the same as Erannaboas of the Greeks. It is also sometimes called Sonaa and it has been identified with Magadhi and Sumagadhi mentioned in the Balakanda of *Ramayana*. The town of Sonpur is believed to be on river Son according to one view and according to another on the junction of rivers Gandak and Mahi. At the latter place, there is a temple of Hariharnath Mahadev and it is stated that Rama when he went to Mithila had stopped here. Sonpur is believed according to tradition to be the place where took place the famous fight between Graha (alligator) and Gajendra (the elephant). This fight is described in great detail in Bhagavata Skandha VIII, Chapters 2 and 3. In 28 famous verses the elephant sings the glory of the Lord who ultimately liberates him. River Son which was called Hiranyavaha is referred to by Arrian and Megasthenes as Erannaboas and the reason why it is connected with Hiranya or gold is stated to be this. It had sands of red gold colour conspicuously visible on its banks particularly during the rainy season. Another explanation is that in ancient times gold was found in the alluvium of this river. The *mahatmya* of Sona is recorded in *Sonamahatmya* and in *Brahadbrahmapurana*. This river is referred to in the *Ramayana* and the *Mahabharata*. The bed of this river is formed of the stand-stone of the Vindhya range. Sometimes there are quicksands in the river which are called *chor-baru*. The silt deposited by the river after it overflows is very rich and helpful for the growth of abundant crop. This river particularly in the rainy season becomes a roaring torrent.

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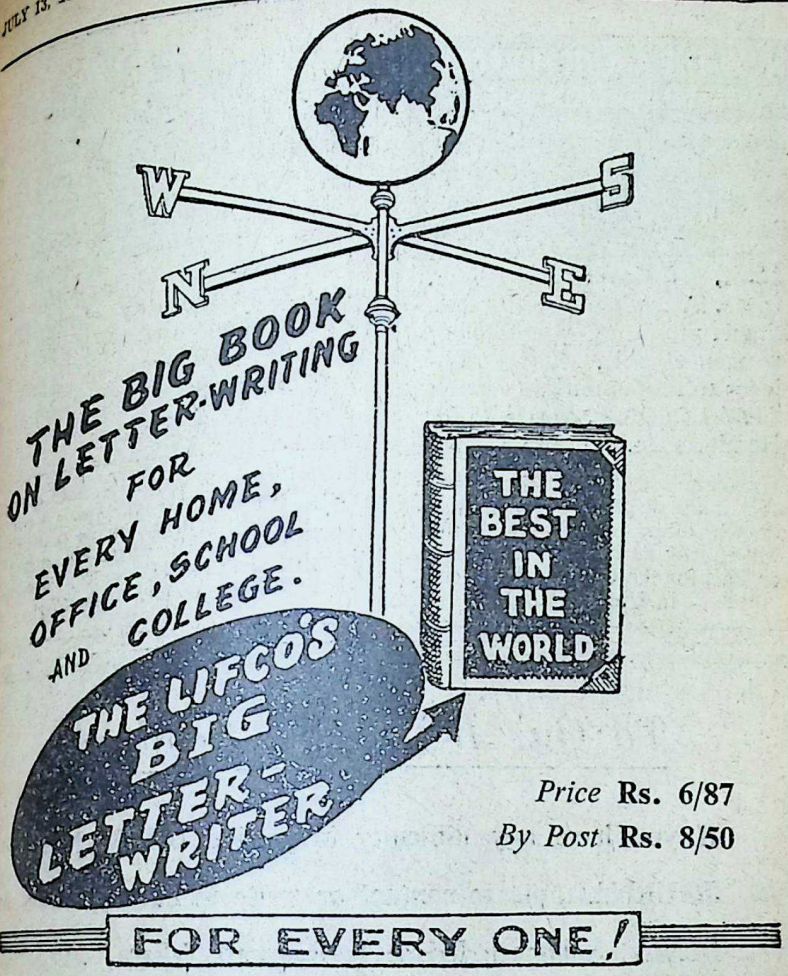

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INDIAN CULTURE in INDONESIA

● M. V. C. Rau ●

THERE is an old Indian saying that those who visit Swarnadvipa do not usually return but those who do so bring enough silver to last them for generations.

This has been proved well enough by the numerous visitors to Indonesia in the past from different parts from the South and the East of India. Bringing with them their own culture to the new land, they ultimately made it their home. Hundreds of Hindu images all over the archipelago in Indonesia testify to the glorious contribution made by the Indo-Javanese culture.

Indonesia, as it stands today comprises of what was formerly known officially as Nederlandsche Indie or the Dutch Indies, consisting mostly of the Indian Archipelago. These were rejoined together later, under the commonly accepted national name of 'Indonesia'.

The name 'Indonesia' was originally confined to the scholars of history and culture who conceived the islands as a cultural extension of India and means "India of the Islands". It is a modern creation of European scholarship, combining the two Greek words 'Indo' or 'India' and 'nesos' or islands making the new name fall in line with the other names like Mocronesia, Melanesia and Polynesia. The new name was eagerly taken and approved by the Indonesian leaders, who greatly valued the association of their country's culture with that of India.

One of the most interesting aspects of the culture of Indonesia, the veritable paradise for archaeologists, anthropologists and students of linguistics, is its numerous recorded evidences of age-old cultural links with India, dating back to pre-

The cultural links between India and Indonesia date back to pre-Ramayana days. The writer of this article sees this kinship grow along the ages and blossom into our panch-shila. According to him, even in far-off Borneo, Sanskrit was the ruling language till the 8th century A.D.

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historic times. Even the word 'Panch-sila', the guiding force behind India's foreign policy, has an interesting origin in Indonesian philosophy and philology.

Java finds mention in the *Ramayana* as Javadipa, the place where Rama sent out the monkeys in the search for Sita. A number of other inscriptions also bear evidence of Java's ancient connections with India. These are written in the South Indian script of about the 5th century, the language of the script being Sanskrit. Similar inscriptions are recorded in Borneo, dating back to a century earlier. These records are all Brahmanical, and Sanskrit continued to be the official language of the inscriptions till the middle of the 8th century, until it was replaced by ancient Javanese, which is a mixture of Sanskrit and the local Polynesian dialects.

The well-known Java Man's skulls, incidentally, are supposed to be half a million years old, while in the recorded historical period again, are found inscriptions, monuments and objects of art from the 4th century A.D. onwards. The latter culminate in their excellence between the 8th and 10th centuries A.D.

Indonesia — particularly Borneo and Irian—has also a treasure-house of material about nomadic tribes of the islands, explaining the fusion of various races and cultures. There are ample philological records not only of the original Malay language but also of the influence on it of India and other neighbouring countries of the East.

The Sailendra kings, who were the followers of the Mahayana form of Buddhism brought about great changes over Central Java in the middle of the 8th century. There are inscriptions which reveal that Balaputradeva, one of the rulers of this dynasty, established a monastery at Nalanda and granted a few villages for its maintenance through the Pala ruler, Deva Pala. At Nagapatam near Madras again, in the 10th century, a Buddhist temple was erected by another prince of the dynasty. Meanwhile, at the end of the 9th century, the Shaiva rulers who were pushed back to the eastern part of the island, regained their position in Central Java and established the Hindu kingdom of Mataram. Beautiful Hindu monuments and other remains built by these rulers are to be found between Djojikarta and Surakarta.

The overthrow of the Javanese yoke in the 15th century in Sumatra and Borneo led to the rapid rise of Islam. In the 16th century its influence became so great that those who would not submit to its faith had to flee to Bali, which remained a Hindu kingdom ever since.

It is further interesting to know that the five great princi-

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ples embodied in the 'Panch-sila' have great significance to the Buddhist as well as the Indonesian philosophy. The word may even be said to have its origin in them. The Indonesian name for it is "Pantja-sila".

The Indonesian words which are used for these five great principles are interesting. Dr. Soekarno, as the first national leader of Indonesia, pledged the nation's policies to these principles at a national gathering of Indonesian leaders, patriots and fighters on June 1, 1946. Three of the words are based on Sanskrit, one on Arabic and one on the native Indonesian (indicating also the composite character of Indonesian civilisation) thus:

1. 'Ka-bengsan' or nationalism derived from the Sanskrit word 'Vams' (family race) modified into 'bengsa' in Indonesian signifies 'Nation' or 'People'.
2. 'Ke-manusia' from the Sanskrit word 'Manushya' (man) signifies a sense of universal humanity.
3. 'Ke-merdeke' from the Sanskrit word 'Maha-riddhika' (great prosperity) signifies freedom, from the principle that in freedom alone li... the greatest prosperity.
4. 'Ke-adil' from the Arab... 'adil' signifies justice.
5. 'Ke-Tuhanan' or faith i... God from 'Tuhan Lord', th... native Indonesian word fo... Divinity.

The Pantja-sila in Indones... was established both as an ide... and a way of life for an enti... nation. Though it was co... fined to that nation only, it m... with full sympathetic suppo... from all right thinking peopl... It depicts its chief exponen... President Soekarno, in a mo... favourable light, as an ideali... and a constructive, thoughtf... leader, not merely for his peop... but for the whole of humanity.

The Panch-sila formulated b... the Indian Government com... bines the Buddhist and Indo... nesian ideals into a single pa... tern of international meanin... and does not, in any way, abr... gate the other two. In fact, th... latter are not merely its par... or components, but its very sou... The three concepts undoubtedl... embrace all the essential aspec... of man's life in the world—th... individual, the national and th... international.

In the air or in water no mark is seen of the passage of birds or fishes; so is entirely inscrutable the passage of the Knowers of the Self. The eye perceives not sound, being dissimilar by nature; the material eye cannot see the spiritual Self.

—Sri Sankara.

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It is for the parents to adapt with the child; not for the child to adapt with the parents.

EDUCATION of the CHILD

Swami Sivananda

IF the child is trained properly from the very beginning, then you will have very few problems later on. You will have very few occasions to chastise the child. All good Samskaras should be implanted in the child, since it learns to talk.

When the child is born, the parents should feel that the Lord has graciously entrusted to their care the greatest treasure on earth. No sacrifice is too much if that would enable them to mould the child properly.

When the child is somewhat mischievous, as all children are, the mother frightens it. Oh, ghost will come, she tells the child if it does not sleep quickly. This is not proper. Any type of fear element must be kept away from the child as virulent poison. The child must not know what fear is.

The child has an inquisitive nature. It wants to know. All knowledge is acquired by man only through this inquisitive nature. Its mischievousness is also a manifestation of this inquisitiveness only. It wants to find out; it wants to know. When the child is awake at night, it goes on asking various questions. You get annoyed! No: you should take immense delight in answering the questions intelligently so that the child will know, and satisfy its curiosity. Of course, you could always keep away subjects that are forbidden to children, in an intelligent manner.

The baby may not understand the sublimity of your words, but you should always sing the most sublime lullabies, entertain it with inspiring stories, and avoid all negative thought, word and action in its presence. You

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should always be positive and spiritual in your approach towards the baby.

The parents must never quarrel or speak ill of anybody before the child. The child must be away from vulgar manners or indecent utterings. You should be all encouragement, love and kindness. You should never show a wry face, nor get annoyed or disgusted with it.

This does not mean that you should dote over the child. When the child grows into a boy or a girl, when it has learnt to walk, to talk and to play, you should mix discipline with love. Even then do not frighten the boy; nor should you instil any kind of negative emotion into it. Lovingly and intelligently you should try to maintain discipline, and you should make the boy understand the glory of a disciplined life. If your earlier training has been good, you will find even in his boyhood your son needs no chastising. He will readily obey you. And, if you take care to see that he chooses the right type of companions, you will have no problem at all.

The very first words you teach the child should be the Lord's name. The very first idea that you put into the boy's mind should be spiritual and moral. When the child is able to sit up and talk, you should train it to sing divine hymns with closed eyes at the family altar. To the young boy you should teach the glory of a spiritual life, the purpose of morality, the principles of cleanliness, hygiene and health.

Even a problem-child can be moulded properly if your approach is the right one. The problem-child is essentially a creation of the parents. Obstinacy should be met by firmness spiced with love: ignorance should be met by knowledge coated with compassion: idiocy should be countered with intelligence coupled with kindness. Let the child's heart know that you are sincere, eager and earnest in your attempt to mould him into an ideal citizen, a glorious manhood dedicated to the good of the world. You will succeed.

It is for the parents to adapt with the child; not for the child to adapt with the parents. In most cases, disharmony between the youth and the parents is a direct result of torturing and shocking the mind of the child or the adolescent by arbitrary behaviour of the parents. In many cases the child receives no real love from the parents, except mere attachment grown out of constant association. The parents think they love the child who is the apple of their eyes, but they really do not. There is a complete disregard to understand the mind of the

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youngsters, lack of sympathy as sought for by them. In the name of the child's welfare the parents often permanently break up its tender heart. By chastising a child before outsiders the problem is by far aggravated than remedied. An unhappy companionship of the parents, is often a serious menace for the future home of the adolescent. Many things which the child hears in its early age are implanted in the young mind, but when the years bring maturity there is severe shock, which shatters the reverence for the parents. Therefore, the parents should never utter any vulgar or obscene word before the child.

The parents must be extraordinarily careful in dealing with boys or girls of eleven to fifteen years old.

Kindly do not forget that only if you are ethical, moral and spiritual, your children will also become so. If you neglect the fundamental virtues of life, your children will imitate you and become worst materialists. Through proper effort you can surely train your children into ideal citizens, leaders, reformers, Yogins and Jnanins.

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NATURAL SELECTION in EVOLUTION

Tom Margerison

IN July 1858, just 100 years ago, two British naturalists, Charles Darwin and Alfred Russel Wallace, published papers which changed the whole concept of Life's family tree.

Darwin and Wallace had become convinced that life had evolved from some common stem, and that the mechanism of evolution was closely related to natural selection—the tendency for animals better adapted to their environment to multiply more quickly than their less fortunate fellows.

Darwin's work was carefully documented with examples and observations made on his trip round the world in the *Beagle*, a ship of the Royal Navy, some twenty years earlier. He added to this the experience of dog-breeders and nurserymen and amassed an enormous body of evidence which could be interpreted only by some evolutionary mechanism.

How has this revolutionary theory, which caused vio storms among the theologi and the philosophers in t latter half of the 19th centu stood up to the test of time?

The immediate effect of D win's discovery was to enc rage other scientists to exami closely the features of livi animals and fossilized remai to see if they could work o the pathway of evolution. T work, often highly speculati proved to be of relatively lit value.

Later, about the turn of t century, biologists set abo studying the precise mechanis of heredity and tried to find o how the variations from whi selection is made came abou The result was the developme of the science of genetics, whic until very recently largely ous ed the study of evolution itse

The discovery was made th certain parts of the egg an sperm cells, called the chrom somes, carried the inherite characteristics from parent t offspring. Later it was show that certain parts of the chro mosome, known as the gene were responsible for certain de finite features—for example, th colour of the hair. Much scien tific research is now devoted t discovering the chemical iden tity of the chromosomes an the genes they contain. A num ber of laboratories have made important contributions to thi work in the past year or two.

This process of passing-dow

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genes from generation to gene-
ration at first appeared to con-
tradict the essential changes
needed to make evolution work.
But the process is not as rigid
as was once thought, for, some-
times spontaneous changes
occur in the genes.

As a result of one of these
"mistakes" a child may carry—
and pass on to his children—a
gene different from those of
either of his parents. These
changes, called mutations, are
the answer to the evolutionists'
demand for a range of indivi-
duals from which Nature can
select the most favoured.

In the last 20 years, detailed
investigations have been carried
out not only in genetics but in
the study of animal populations,
fossils, behaviour mechanisms
and other subjects which throw
light on the evolutionary pro-
cess. Now we have reached a
stage where evolution needs to
be studied as a whole and all
these different specialist results
fitted into an overall picture.

Work of this kind is going on
in a number of laboratories:
much of it consists of patient
statistical analysis. But one or
two lines of development are of
great interest, for they show
how evolution is going on today.
For example, Dr. B. Kettle-
well, of Oxford University, has
investigated a fascinating
change which has overtaken the
peppermoth during the last fifty
years. Not long ago, all over
England, peppermoths were

Charles Darwin

a light browny colour and slight-
ly mottled. These moths spent
much of their time resting with
wings outspread upon the bark
of trees, which in the normal
way are pale brown or greenish
due to the growth of lichen.

In industrial areas the tree-
trunks are coated with soot, and
in these areas Dr. Kettlewell
has found that nowadays there
are only black peppermoths.
For example, only black moths
are found near Manchester and
Birmingham, yet fifty years ago
woods in these regions were

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populated with the light-coloured moth, and the black variety was a freak or rarity.

The black form has come about as the result of a "mistake" in a gene which happens to help the moth to survive in places where the tree-trunks are covered with soot. Passing birds easily see the light-moths against the dark trunks and gobble them up: the black ones remain unnoticed.

Here, then, is an example of natural selection at work. Investigations of a similar kind o the colours of snail-shells sho also what a very powerful for the combination of natur selection and mutation can be

The theory of evolution, a originally propounded, has stoo the test of time remarkabl well. Almost everything tha Charles Darwin wrote is st acceptable today, although w now know that the processes evolution are infinitely mo complicated, and probably ver much slower, than he believe

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Our Fortnightly Profile—99

Frank Buchman

"A MAN of eighty is speaking to you. A man who has often been beset by confusion and gradually learned to know the answer for a nation. In every baffling problem of the statesman and the ordinary man the answer is given to those who listen. Only there must be the willingness to obey. It is not what we expect but what we fellow God to give us. With all the sincerity of my eighty years and impelled by the urgency of the critical world situation, I say God is the answer to the modern confusion that dogs us. Go all the way with God and you will have the answer. Go all the way with God and you will bring the answer to your nation."

That is the message Dr. Frank N. D. Buchman, the MRA leader, who celebrated his 80th birthday on the 4th of last month, has sent to the world.

Now what is this MRA—this rising world-force of ordinary men and women with a passion and a plan which the anti-democratic philosophies now recognise as democracy's inspired ideology and an effective reply to totalitarianism of any kind?

One man, Frank Buchman, founded the work and is still the soul and centre of it. In him is a radiance of spirit rather than a striking individuality. His personality is quiet, not loud. He does not strive to impress himself by the methods of dictatorship. His aim is to create what is right rather than to establish *his own* right.

For the last twenty-five years he, who loves homes, has denied himself the joy of a home of his

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own. Instead he has travelled all over the world, building up the global framework of a new world order.

He is at ease with people of every background and they are at ease with him. It is not a case of syrup to the rich and pepper to the poor with him—but of the salt which has not lost its savour to all mankind. His life is tuned to a supernatural of what is going on on the other side of the hill, either within a human heart or in the heart of a nation. When others have cried "All's well", he has foretold the fate of nations!

Apart from what he says, does or is, he is thrust remorselessly forward, like a comet on its course, to the very heart of the life of many nations. He recognised that only a world-plan of colossal renaissance is adequate in an age when revolutionary materialism is on the march, organised and united through the fabric of every nation.

Part of Frank Buchman's genius has been his capacity to train and to trust others. In Norway, during the months he spent there, he and his friends successfully sought and raised a new leadership within the nation. He called the young people of Oxford to the greatest task of post-war planning ever undertaken—the remaking of the world by men ready to change, unite and fight together to turn back the tide of materialism which was sweep across the Continents.

Frank Buchman's days be early. He had long since lea ed that human wisdom alone inadequate for man and natio His life is turned to a super tural source of power. "D nite, accurate, adequate inf mation can come."

As the son of Frank Buchm and Sarah A. Greenwalt, Fra Buchman was born in Pen burg on 4th June 1878. He his education at Cambridge U versity. In 1908 he travelled West Asia, including Turk Greece and Egypt. From 1 to 1915, Buchman had been charge of Christian work Pennsylvania State College.

He made a tour of Ind Korea and Japan, and in 19 visited Oxford where in follo ing years the Oxford leaders grew. With a group of Oxf men he toured South Africa 1929, when they were given name Oxford Group by Press, their work since spre ing to more than sixty countri visiting South America also 1931. Next year he visi Canada and the United States America in charge of Oxf Group Team. Buchman teams to Scandinavia in 193 and to Holland in 1937 and N East Geneva in 1938.

In June 1938 in London, Buc man inaugurated campaign Moral Rearmament at East H Gwrych. He led Nordic

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sembly for MRA Sweden in August 1938 and World Assembly for MRA Switzerland in 1938. Then he launched American Campaign for MRA, New York and Washington in 1939. He initiated 'You can defend America' campaign for total defence in 1940, opened School for Home Defence at Maine in 1941. He led mid-western industrial morale building campaign in 1942 and conducted the Summer Training Centre in Mackinac Island from 1942 to 1947. In Washington he presented the industrial programme "The Forgotten Factor" in 1944 and at San Francisco in 1945 and Europe in 1946. He presented ideological dramatisation of inspired democracy, 'The Good Road in Germany and London, 1948; MRA World Assemblies, Caux, Switzerland, annually since 1946. Post-war assemblies for ideological training of national leaders from 11 nations, Caux, Switzerland, annually since 1946. He produced the first full-length African colour freedom film. He has won several international honours.

Among his books may be mentioned: *Rising Tide; Moral Rearmament; Ideas Have Legs;* and *America Needs an Ideology.*

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the Resourceful Vamp

IN the city of Tamralipta lived a female ascetic by name Yogakarandika. She had a disciple whose name was Siddhakari. The latter was a vamp and famous for her c ning. With her aid Yogakar dika had amassed not a li wealth.

There came to live in t town a merchant from north. Siddhakari disguised h self as a maid-servant a sought employment under h The merchant employed h readily. In course of time became his confidante.

One night Siddhakari st the hoard of gold which the m chant kept in the house a when the first streak of da light appeared she took to fli hiding the stolen gold under skirt. Her intention was to out of the city.

A town-crier carrying a dr with him saw her running fright. With the object of r bing her, he pursued her. S dhakari increased her speed a ran until she was quite exha ed. When she reached a tree she could not proceed step further. She stopped th for breath. The town-crier t reached up to her.

Quick as lightning she gue ed his object and her sharp w conceived a plan and she dec ed to act according to it. Wh he came quite near her, s whined before him and began tale of woe.

....she kicked the drum....

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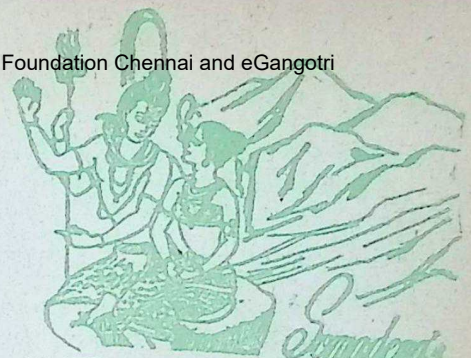

(SELECTIONS)

"I had a quarrel with my husband last night and affairs came to such a pass that I ran away from him with the idea of putting an end to my wretched life. Won't you help a miserable woman to put an end to her worries?"

The town-crier was visibly moved. But he didn't care two boots as to what she did with her life. What he wanted were the few valuables on her person. So he asked her "What can I do for you? What do you want me to do?"

"Will you make a noose wherewith I can hang myself?" asked she, coquetting. He made her a noose from a bundle of ropes he had with him. But fearing complicity, he tied the other end of the rope to the tree.

"Thank you very much" said Siddhakari, "but how to use the noose? Will you show me?"

The town-crier put down his drum on the ground and mounting on it, slipped the noose round his neck by way of showing her how to put on the noose. Quick as an eel she rushed towards him and kicked the drum from below his feet. The poor man swung in the self-made noose and struggled till life went out of his body.

MEANTIME the merchant had awoken up and not finding Siddhakari anywhere about the house, suspected foul play. Instinctively he looked for his gold hoard and that was missing. Arousing his servants and neighbours, he ran along the path that led out of the city. One of his party who had exceptional eyesight saw a female form running in the far distance. Surmising that it must be Siddhakari, they increased their speed.

The party came to where they last saw Siddhakari standing. Finding nobody they looked hither and thither and were confounded.

"I definitely saw her hereabout," said the man with the hawk vision. "I bet she is perching on one of the trees. Here this tree is dark with foliage. I am nothing if she is not hiding in the branches."

They saw the body of the town-crier hanging from the tree but they thought no more of it.

The merchant ordered one of his servants to climb up the tree and search for the maid-servant.

UNABLE to refuse, the servant went up and began to search

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every branch and every dense spot. When spotted out, Siddhakari found that the servant was no other than the one who had tried to flirt with her. She feigned great surprise and in an undertone said: "It is on account of you that I have stolen the merchant's gold! We shall henceforward live like the Love god and his wife. Come here, darling! Embrace me; kiss me."

The servant lost his bearing and went up to her side to embrace her. As he kissed her passionately, Siddhakari sharpl bit off his tongue and he fe down howling with excruciat ing pain while his mouth ble profusely. His cry was such a inarticulate howl that the mer chant and his followers decid ed that he must have been po sessed by the spirit of the hang ing corpse whereupon they fle back as one man.

Finding that her coast wa clear, Siddhakari got down an walking briskly, reached he destination.

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QUESTION BOX

ANSWERS by K. M. Munshi

459

Sri D. N. Poddar, New Delhi.

Q: *In the temple of Jagannath at Puri, the Natamandir contains sixteen obscene pieces of sculpture. What is the object of carving such figures particularly in a temple where thousands of men and women with religious bent of mind go for worshipping each day?*

A: At some stage in our architectural history, the motive of amorous men and women became woven into art. Perhaps those who laid down the canon of art were of the view that sex is the fundamental fact of life, and it would be an unreal presentation of life in universe if its most fundamental factor was ignored or suppressed for fear of displeasing the prudes.

460

Sri Pavittar Singh, Amritsar.

Q: *What are the differences between the ranks of (a) Ambassador (b) Envoy (c) Charge d'Affaires (d) High Commissioner (e) Ambassador Plenipotentiary?*

A: Why don't you look up some dictionary? It is a good habit which you should acquire.

461

Sri S. Srirangarajan, Coimbatore.

Q: *How is that Radha who is stated to be so dear to Lord Krishna is not mentioned in* Srimad Bhagavata?

A: Radha appeared in the Krishna cult after the *Bhagavata* was composed.

462

Sri Gururaj, Raichur.

Q: *It is said that Rama of Ayodhya and Bhagawan Parashurama waged war on a certain occasion. If both of them were* avatars, *why should they fight against each other?*

A: Parashurama appears to have dominated his age, and the fight between the two only symbolises the disappearing of an old age and the rise of a new one.

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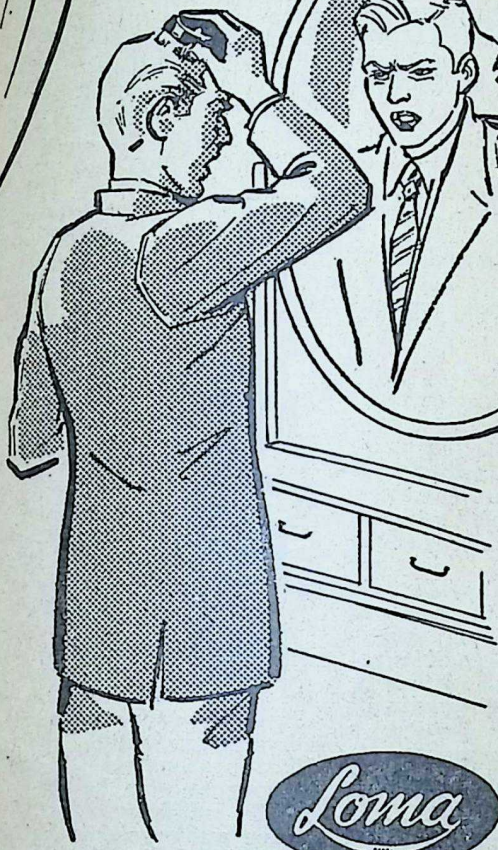

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OUR BOOK SHELF

BHARATA NATYA AND OTHER DANCES OF TAMIL NAD. By E. Krishna Iyer. Published by the College of Indian Music, Dance and Dramatics, The Maharaja Sayajirao University of Baroda. Price: Rs. 1.75 nP.

THE TEXT of this booklet originally formed the subject of the author's lectures at the College of Music, Dance and Dramatics, Baroda, and deals with the evolution of Bharata Natya, its practice, classical dance-dramas of South India in Bharata Natya technique, Kuravanji Ballet and folk dances of Tamil Nad.

The author's association with Bharata Natyam has been long and intimate. He has been an enthusiast and a missionary in its cause and a large part of the credit for its revival belongs to him. Therefore, if the reader takes up this book with great expectations, nobody can blame him for that.

Until recently, the art of Bharata Natyam was known in the South as *Sadir Nautch* and still more popularly as *Dasiattam*, because of its association with courtesans. It can be easily conceded that a change in its name was necessary to facilitate a revival and to make it more respectable. One may ask what is in a name? In this case, apart from gaining respectability for *Dasiattam*, it has also emboldened some of its champions to appropriate for this dance-form the entire classical stamp almost to the exclusion of other schools of Indian dancing.

The temptation to equate *Sadir Nautch* with Bharata Natya (Indian histrionic art named after Bharata and dealt with in *Natya Sastra*) is too powerful for the author to resist and to keep him on to an even keel. The confusion inevitable in such an approach clouds the treatment. The classical nature of *Sadir Nautch* is well known; even in association with *Bhagavata Mela* and *Kuravanji* it does not exhaust the scale all the heights or traverse the entire length and breadth of Natya. Even on the author's own admission *Sadir Nautch* is only a *sukuma* type of dancing and that certainly is not the only type in classical form. His preoccupation with *sukuma* type should not have led him to imply that *Uddhata* is unclassical or inferior. Each type is appropriate and supreme in the right context and they all together make up the whole field of Natya.

Again, facts and emotions get confused as when the author claims for *Sadir Nautch* a national character as belonging to the whole of India and says elsewhere in many words that it is the glorious product of Tamil culture. According to the author, the incoming Aryans found they had more to learn than to teach because Tamil Nad was so highly developed in literature, music, dance and dramatics. When did the Aryans come South? Had Bharata Natyam too developed before that time and included in the highly developed dance and dramatics the Aryans found in the South and such like questions arise in this context. Vagueness may be comforting but hardly satisfying.

The author claims that the *abhinaya* in *Sadir Nautch* can evoke *rasa* even though it is not drama. To say the least, this is a complete misunderstanding or misrepresentation of *rasa*. What is evoked in the *abhinaya* of a Bharata Natyam recital is *bhava* and not *rasa*. In this context he leads the reader to another fallacy when he implies that *padartha-abhinaya* can be without emotional expression as if the meaning of words can be conveyed with-

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out bhava! His historical data is incorrect when he says that the dance-drama went out of vogue in India after the fifth century. He sees it flourishing in distant Java and Bali but not in the neighbouring regions where the tradition has remained continuous. The author indulges in a number of adjectives and superlatives in referring to Bharata Natyam. He is over-anxious to impress, mistaking mere praise for exposition. It is unfortunate that one so familiar with and near to this great art-form should fail in revealing its soul, its emotional and rhythmic content and above all its lyrical charm.

The author is at pains in his references to prove that Kathakali is not so classical. Each school of Indian Dancing has to be understood and enjoyed in the context of the integrity of its form and intentions. The measure of one is not necessarily the measure of the other. To confuse and apply it to any art is to wish that it had not been at all.

—*Rasikapriya.*

DARSHAN ANE CHINTAN (Observations, Reflections and Musings: In Gujarati). Volumes I and II. By Pandit Sukhlalji. Published by Pandit Sukhlalji Sanman Samiti, Ahmedabad. Pp. 32+8+1264+364. Rs. 14/- (For both Volumes).

THE two bulky volumes under review containing collected Gujarati papers, addresses, articles, reviews and other stray writings of the great progressive thinker and scholar, Pandit Sukhlalji Sanghvi, have been brought out by a special committee formed to celebrate his completing seventy-five years of a life mostly devoted to learning and teaching. One would marvel at the vast range of subjects, religious, philosophical and ethical, current as well as historical that Sukhlalji has discussed, elucidated or illumined, notwithstanding his physical handicap that could have easily proved overwhelming for a lesser soul. And his thinking is far from the cold analysis of a mere logician wrapped up in his academic isolation. In fact he evinces a profound and living concern for the fast changing currents of our contemporary life that has been in terrible conflict, confusion and ferment.

Quite in tune with the Gandhian way of thought and life, Sukhlalji's writings in the *Darshan ane Chintan* reveal a mind unhampered by time-honoured dogmas, moribund traditions and religious obscurantism. Because of his ingrained faith in true values and his rational, unbiassed and balanced outlook he has eminently succeeded in laying bare many harmful excrescences in our present-day thought and life and in advancing integrating ideas and suggestions that are quite valuable from the point of view of the huge task of cultural regeneration facing us starkly.

His scholarly miscellaneous writings put together under a section in these volumes would be regarded as important contributions to Jainistic studies in view of the critical and comparative approach and thoroughness and precision of treatment that characterise them. These writings reflect the personality of a devoted scholar and thinker, at once free, open-minded, rational and balanced.

—*Dr. H. C. Bhayani.*

THUS SPAKE SANKARA. By Swami Rajeswarananda, Editor, "The Call Divine". Published by Swami Kesava Thirtha, Sri Rama Thirtha Seva Ashram, Pidugurala Post, Guntur District. Pp. 128. Price: 60 nP.

THERE can be no two opinions about the role played by Sri Sankara in the rehabilitation of our spiritual ancestry. His masterful writings have been and are a beacon to floundering humanity. Today, more than ever, there is need

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for listening to his words what with the uncertainty and fear the world suffers from. Swami Rajeswaranand has rendered a signal service in collecting in this vest-pocket book, 108 of Sri Sankara's significant sayings on the subject of Advaita. A constant and contemplative study of these selections will not only remove the cobweb of doubts but elevate one on the path to self-realization.

—*Krishnanada.*

RAGHUPATHI RAGHAVA (Truth is God). By Mahatma Gandhi. Translated by Rajaji. Published by Tamil Nadu Gandhi Ninaivu Nidhi, Madura. Price: As. 12.

THAT important but shy and retiring journalist, Sri R. K. Prabhu, compiled a small selection of Mahatma's views on Truth and God which was published by the Navajivan Trust in 1955. It has since been translated into Hindi and Marathi. The present is a Tamil translation by Rajaji and originally appeared in serial form in the Tamil weekly, *Kalki*. It would be a piece of supererogation to dilate on Rajaji's competence in the handling of Tamil. Lucidity, precision and great economy in the use of words distinguish this work. The book is priced low enough in the hope that every Tamilian will profit by colloquies with the elevating mind of Mahatmaji.

—*S.P.T.*

RELIGION IN LIFE. By Minocher K. Spencer. Published by the Spiritual Healing Centre, R. S. Puram (P.O.), Coimbatore. Pp. 218. Price: Rs. 3/-.

THE BOOK does not plead for any particular sect. Religion as expounded and understood in its true perspective by the Seers of the World —Krishna, Buddha, Christ, Zoroaster and Mohammed,—was not anything to be left solely to the seekers of the other world. It is a part and parcel of Life—a *sine qua non* for man's existence in this world. Now, as modern science has, consciously or unconsciously arrived at the same point from where religion starts—when materialism proved to be a thing of the past and a word only to be seen in the dictionary —the world has slowly begun to realize what religion means.

Although the truths contained in various religions are one and the same their paths are different, and if one wants to study religion one must understand these different paths. Then only one can escape the petty communalism and sectarianism which, appearing in different forms, are a headache of the present world.

With this point in view, the author has tried to explain the major religions of the world and has succeeded in revealing that the truths expounded by these seers are the same. The soul-thrilling episodes of the two modern sages—Meher Baba and Bhagwan Raman —complete the work aptly as they were the concrete examples of how religion is to be lived in this world.

—*A. P. C. Nair.*

DRAMSHOP. By Emile Zola. Published by Jaico Publishing House. Price: Rs. 3/-.

TO what depths of depravity and demoralization the evil of drink leads one, particularly of the working class, is mirrored in the pages of this book in immortal language. There is not a single unsure touch. The laundress is typical of innocent humanity and her seducer Lantier, archtypal of the renegade; indeed every page of this novel is instinct with superb portrayal of the working-class psychology. Although the story is set in Napoleonic France, the elements that constitute it are basic and universal. The work does not at all suffer by translation; rather it shines.

—*V.A.K.*

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Bhavan's News

"KATARIYUN GAP"

THE Silver Jubilee show of "Katariyun Gap" produced by Bhavan's Kala Kendra was put on board last month before a packed audience. Sri Rasiklal Parikh, Revenue Minister, Bombay State, was the Chief Guest.

Sri Parikh paid a tribute to the Kala Kendra for the production of the play and complimented Sri Adi Marzban for his able direction of the play, which he thoroughly enjoyed.

Sri Navin Khandwalla, Honorary General Secretary, Kala Kendra, welcoming the Chief Guest thanked him and all those present. Sri Navin Khandwalla also congratulated Sri Adi Marzban for the success of the play and complimented the artistes for their willing co-operation.

Sri Adi Marzban thanked the Chief Guest, patrons, and the authorities of the Bhavan. He paid a tribute to Sri Navin Khandwalla, the Honorary General Secretary of Kala Kendra for his able stewardship and organising ability. Without his encouragement and help, he said, the production could not have been possible.

"Katariyun Gap" is a Parsi comedy and its story revolves round a husband and wife who are in deep love with each other. Their life, however, is about to split apart because of their little acquaintance with the science of psychiatry. The pair start suspecting symptoms of mental instability in each other. They consult a psychiatrist who is a common friend and the result is a roaring comedy of situations. From the time the curtain rises to the last act, there is not a single dull moment. All the time the audience continuously laugh and enjoy. It is a clean comedy with great production values and despite twenty-five packed shows, is still in great demand.

VYASA JAYANTI

UNDER the auspices of the Sanskrit Vishva Parishad, the Bharatiya Vidya Bhavan celebrated Vyas Jayanti on the 1st of this month in the Arts College premises at 6.00 p.m. Prof. Nalin Bhatt presided. Sarvasri Acharya Prabhakar Misra and Bhaishankar Purohit spoke on the occasion.

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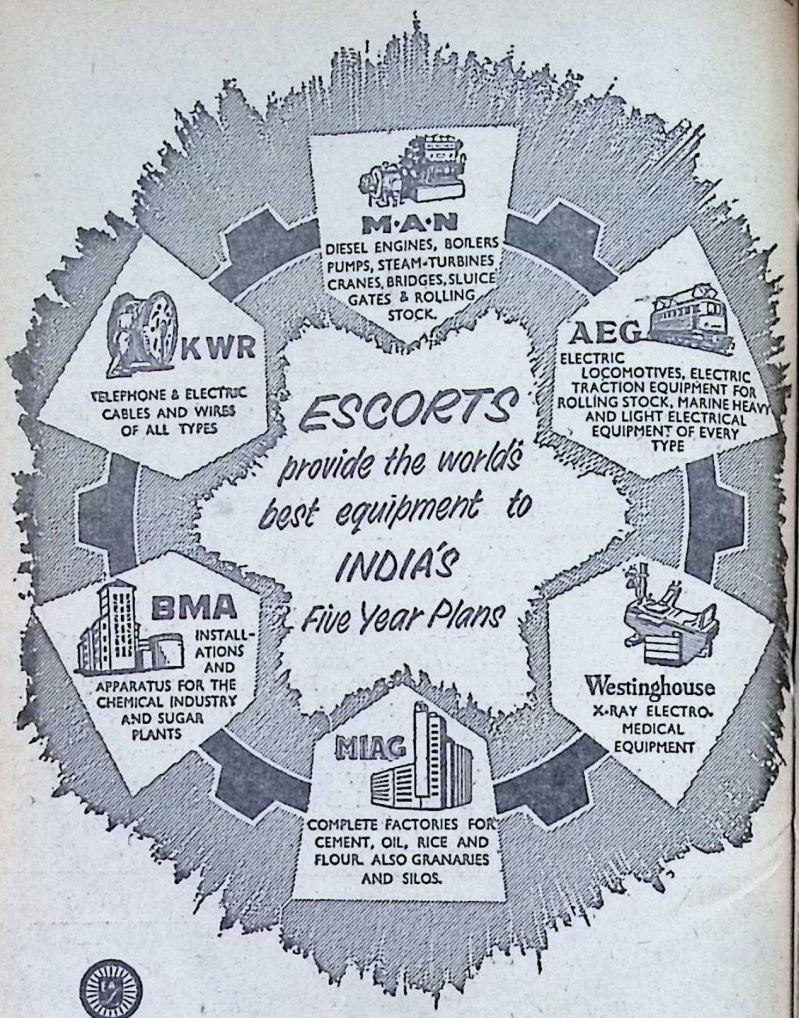
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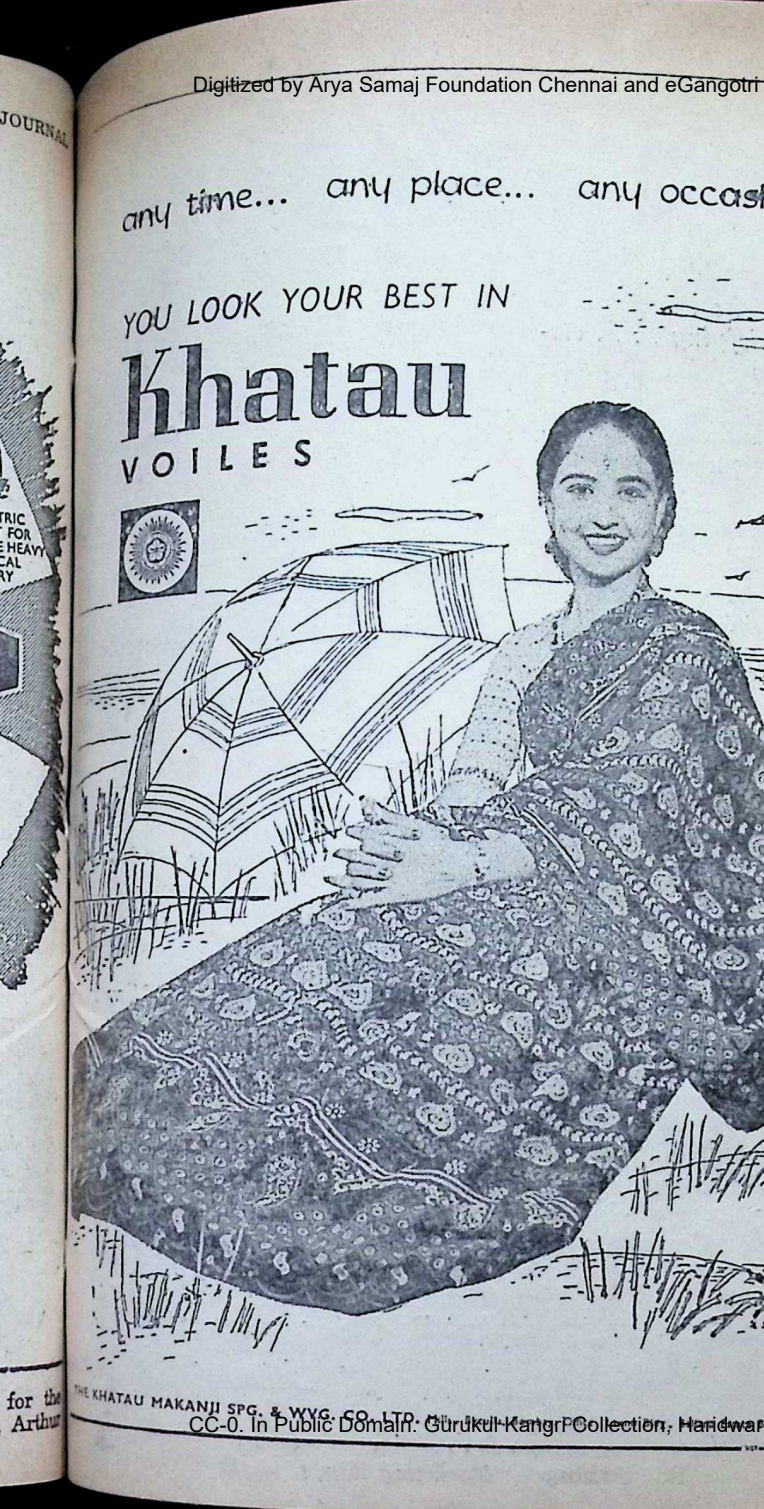
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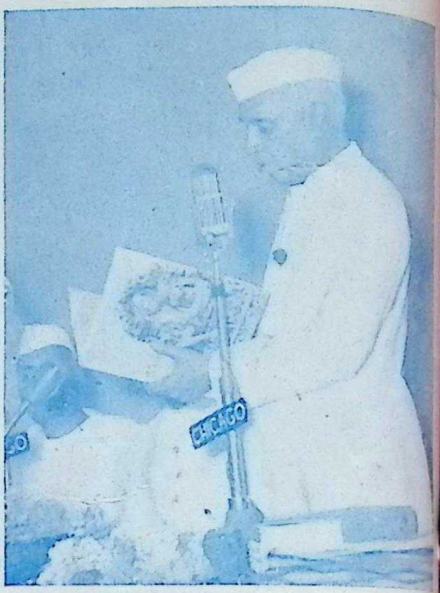

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On the upturned palm of Lord Siva,
Conscious of its rise to superior status,
Was placed the palm of Pandya's Daughter,
Proclaiming the latter's infinite superiority.

—SIVALEELARNAVA
of Neelakantha Dikshita.

Minakshi-Kalyana (Tanjore Style)

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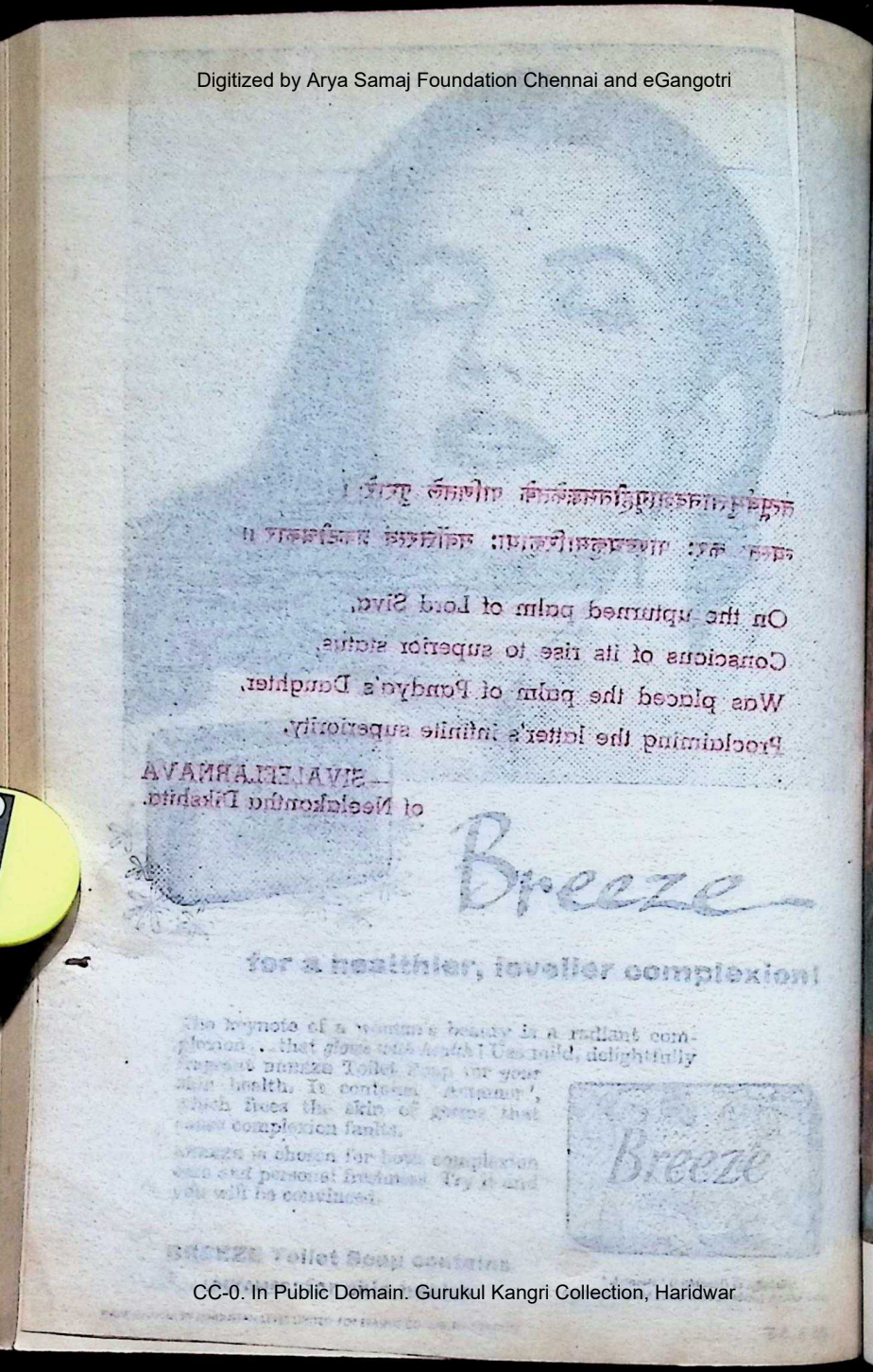

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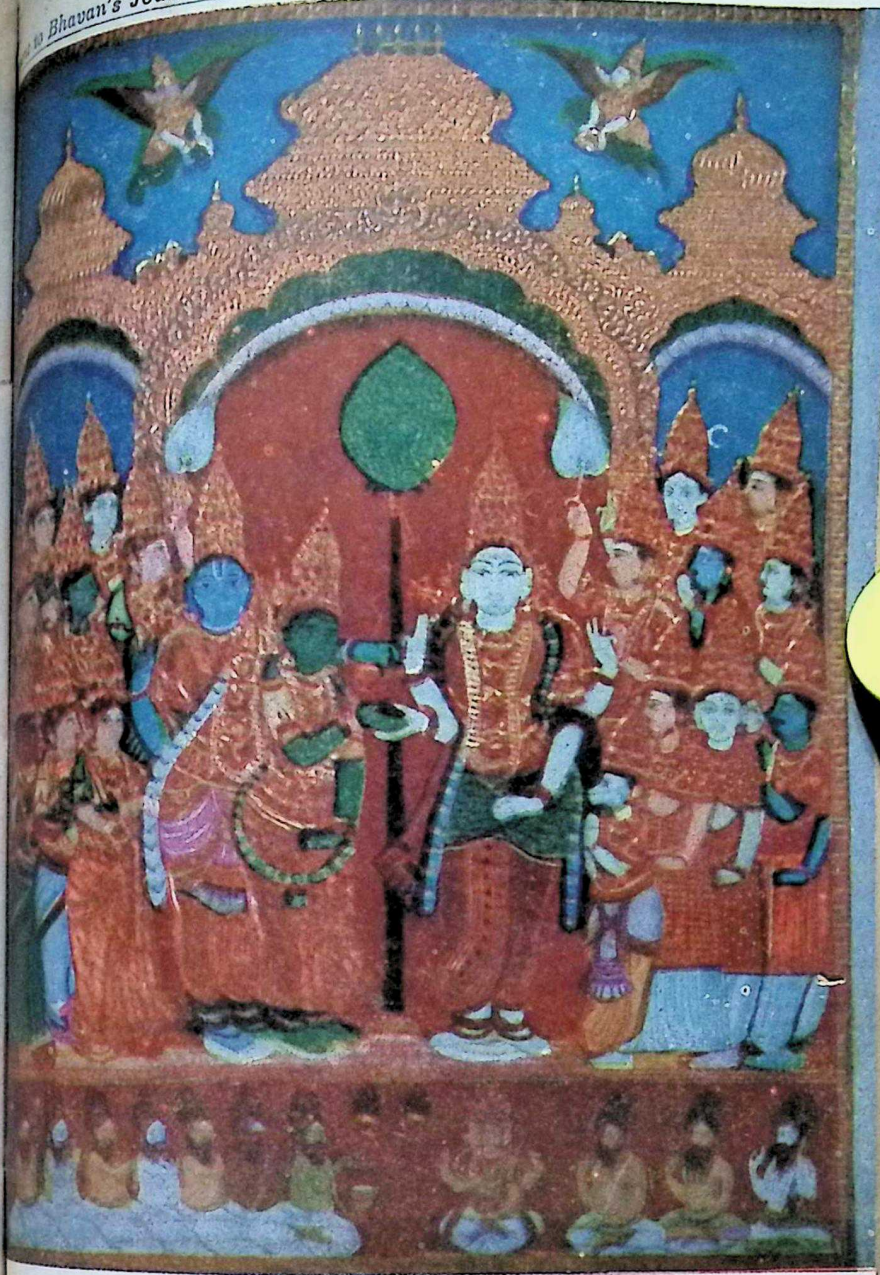

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Kulapati's Message

WITH this Number the Bhavan's **Journal** enters into the fifth year. During these years, it has served its increasing audience by carrying the message of Indian culture. And I hope that the readers of the Bhavan's Journal form a brotherhood which would be more closely associated with the Bhavan's activities. At present I am away from India, but on my return, I hope to help in creating such a bond.

The more I have seen the world the more I feel that the challenge of materialism has to be taken up by India; not merely by the Government, the newspapers, the thinkers or the leaders; it has to be taken up by every Indian who claims to be true to the great heritage of which we are all proud. And that challenge can only be taken up by the individual, for no culture can ever thrive if the individual does not live it in his own life. Let us, therefore, pledge ourselves once again to re-capture the values of Indian culture in our lives and to stand for human dignity, for the sanctity of the family life which is the school for the development of those spiritual qualities which make life worth living; for the recognition of the supremacy of the Moral Order and for faith in God.

If we live for these values, we would have challenged materialism and re-established the Law of the Spirit.

K. M. MUNSHI.

Paris,
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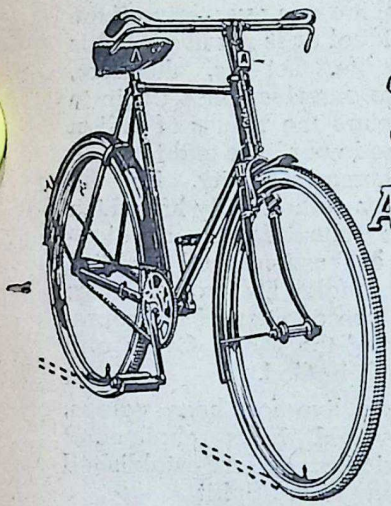

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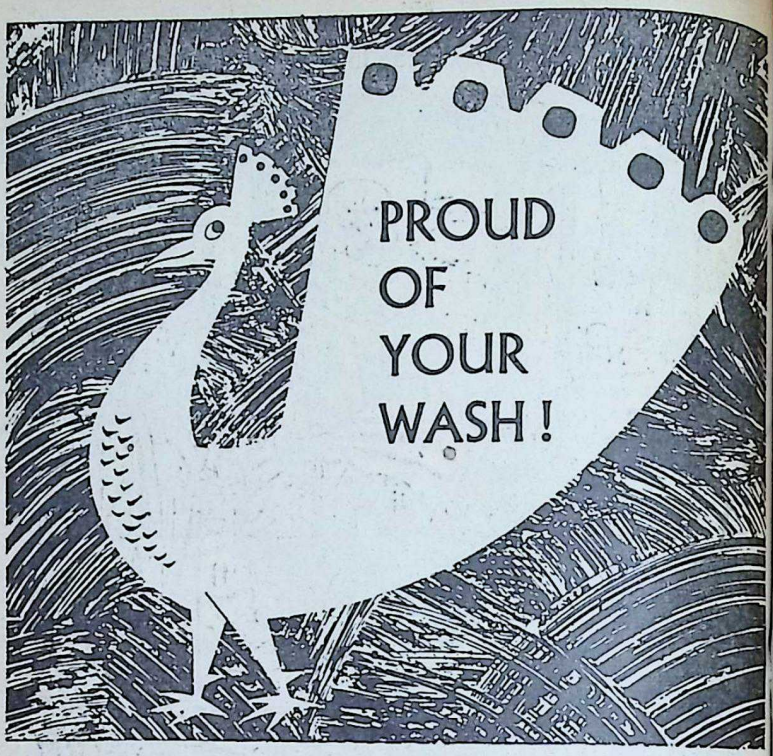

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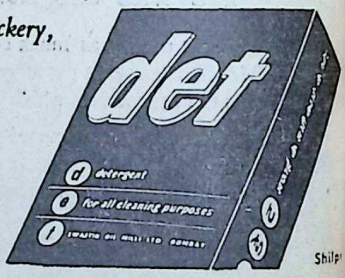

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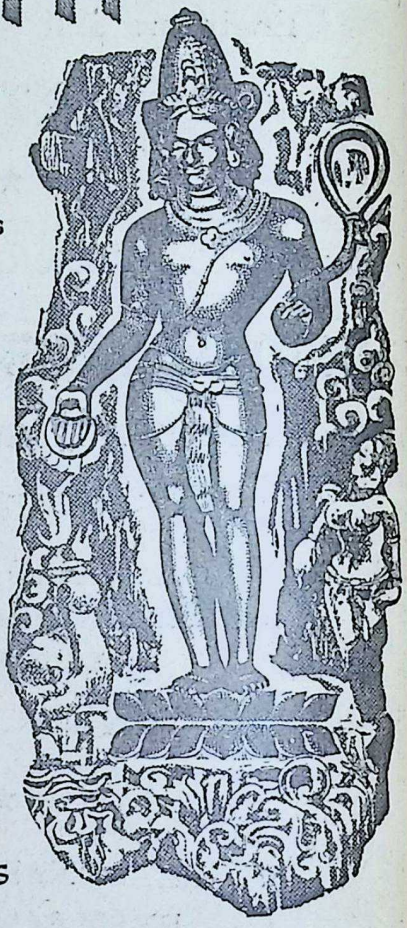

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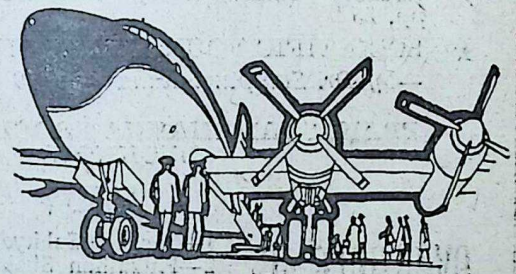

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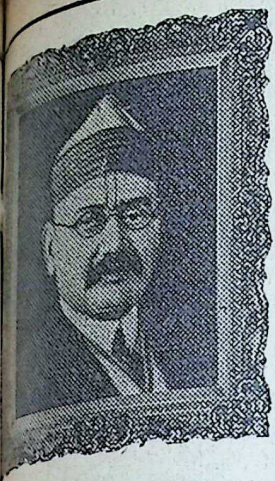

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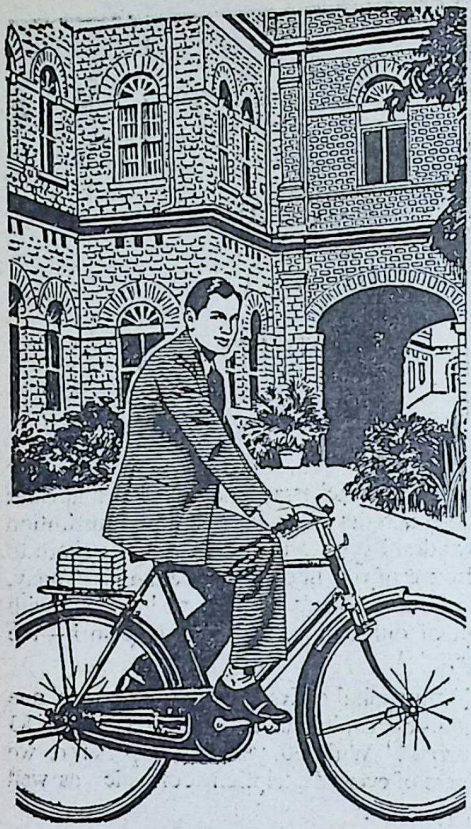

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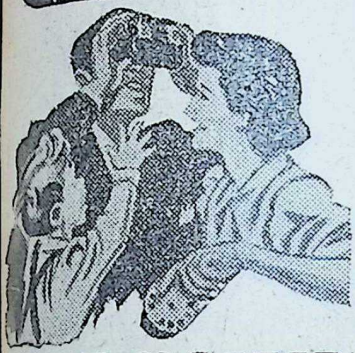

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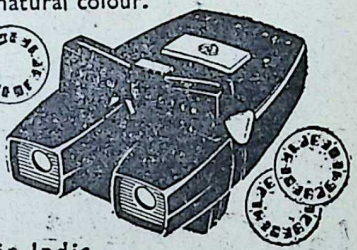

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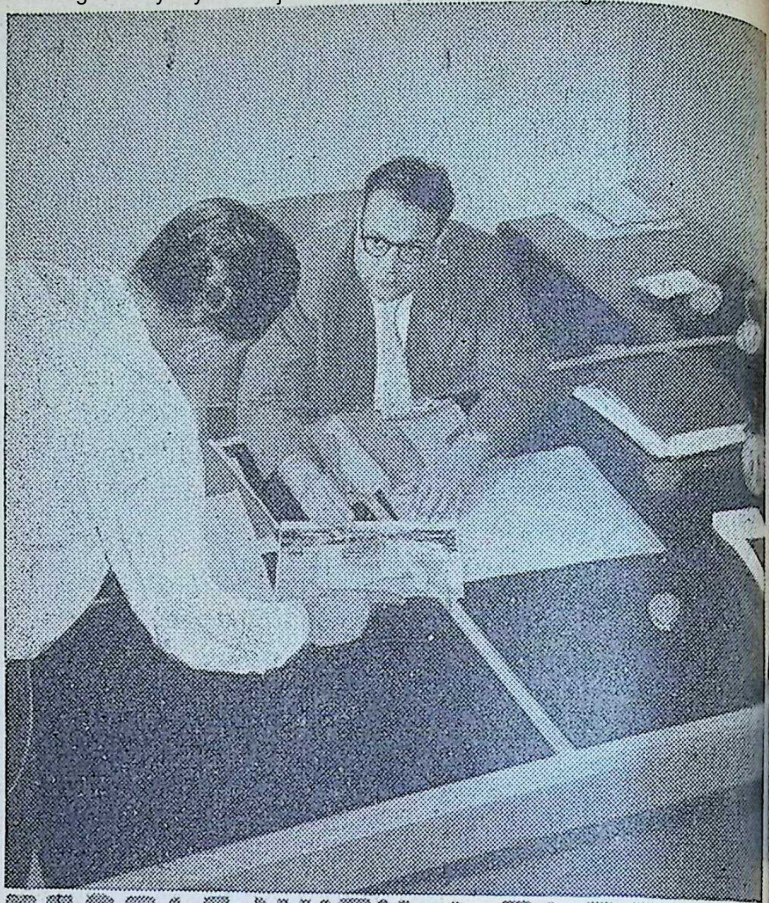

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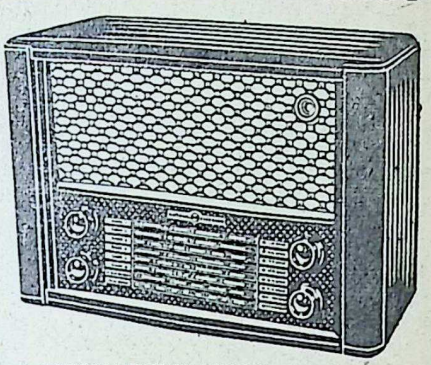

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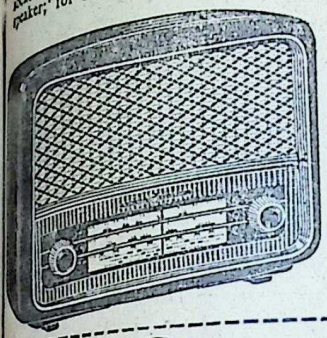

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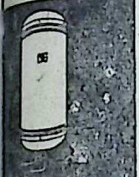

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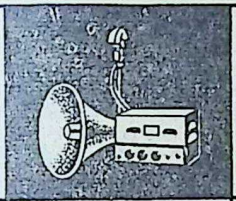

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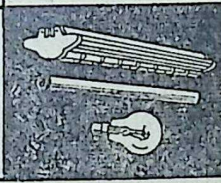

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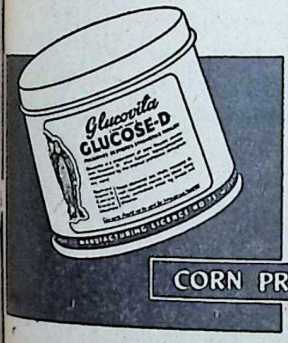

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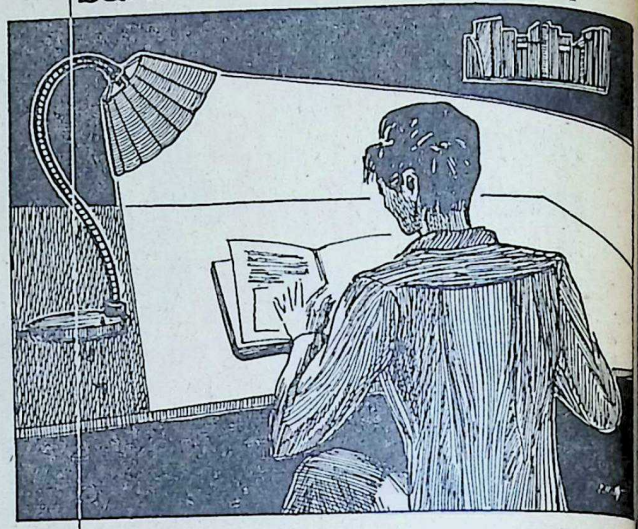

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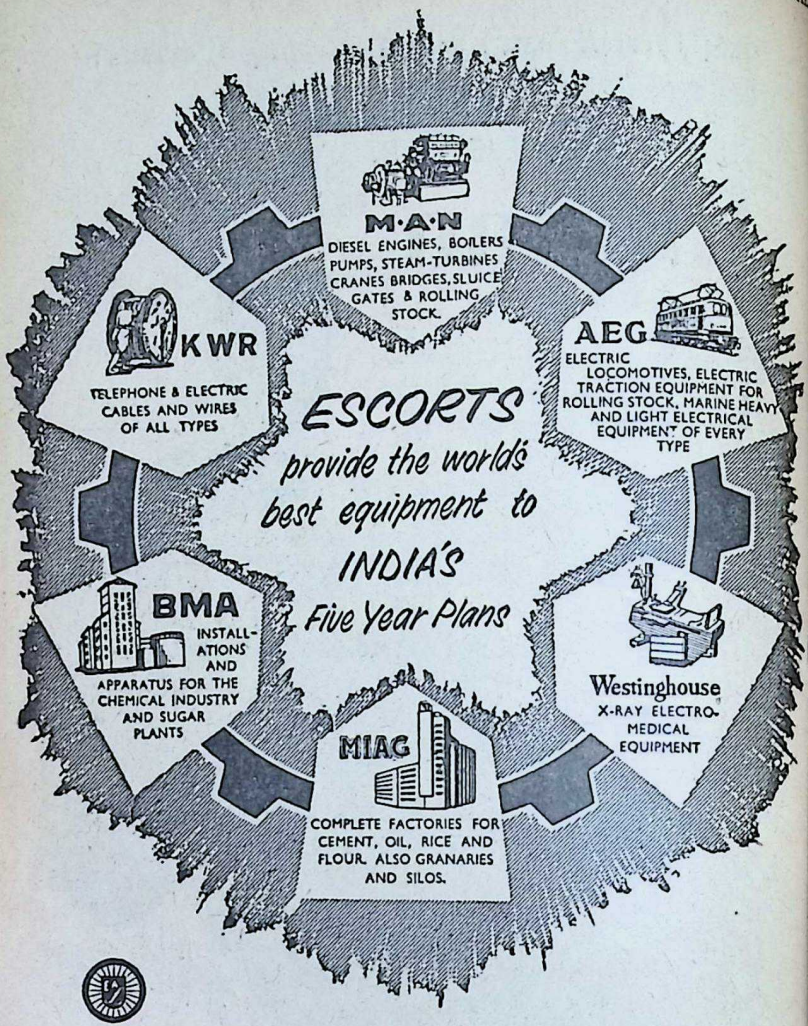
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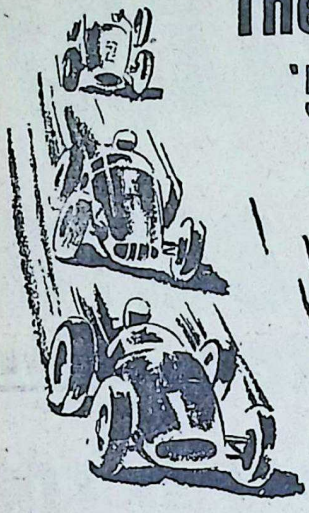

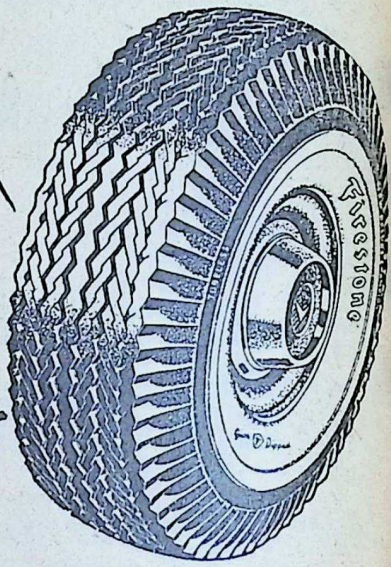

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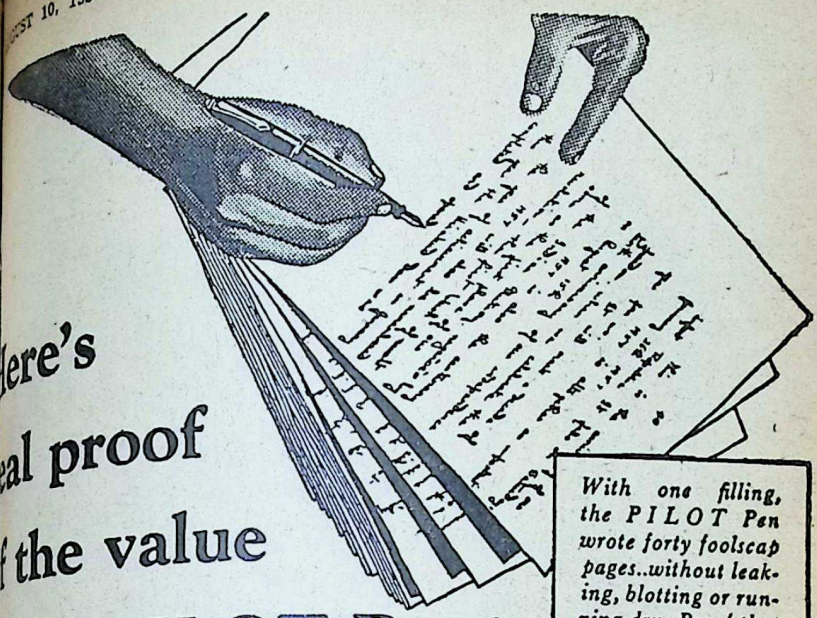

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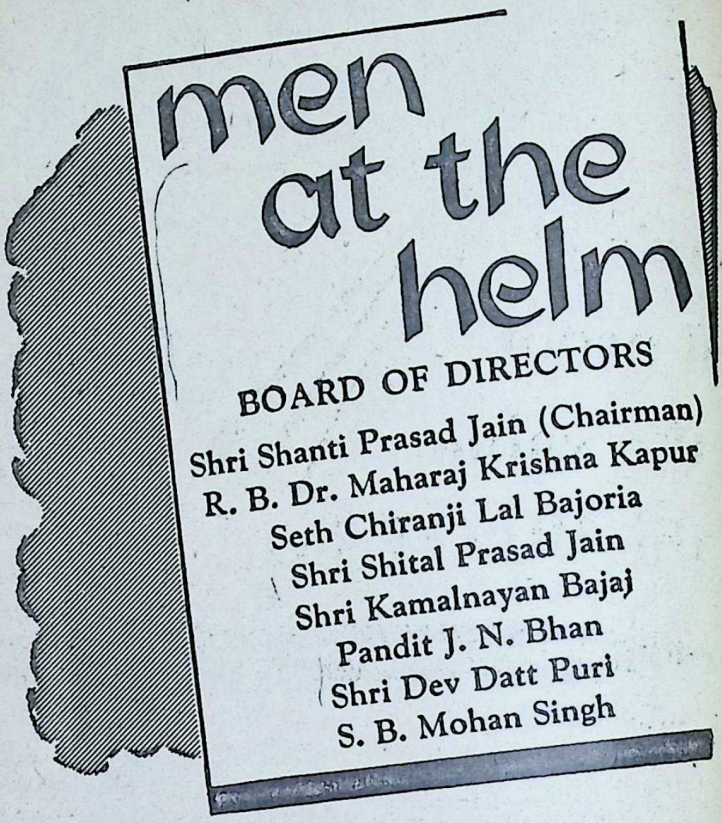

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★ *HOW RESTORED*

ROME,
AUGUST 10, 1958

MY YOUNG FRIEND,

I DELIVERED an address at the MRA Conference at Mackinac Island, Michigan, on June 9, 1958.

It was a privilege to attend this conference where they were celebrating the 80th birthday of Dr. Frank Buchman, the founder of MRA. As they were all in a confessing mood, I also started with a confession. When I first heard of MRA in India, I developed a prejudice against it. We, in India, are suspicious of ourselves, much more of others; possibly it is a carry-over of the days of bondage. But when Dr. Buchman and some of his friends stayed as our guests at Lucknow in India, I was surprised—and it was a pleasant surprise, I can assure you—to find them in dead earnest, bent on their mission in a spirit of dedication. And when we went to America and met Dr. Buchman and saw the glow of his faith; when we saw men and women of many nations, faiths and colours—white, black, yellow and red—living with each other in genuine and warm brotherliness, the magic of Mackinac was upon us. There no one was a stranger to the other, no one alien. All were woven together in the fabric of one world.

A few millennia ago, the inspired seers of our land saw the end of human journey and embodied it in a pregnant phrase *Vasudhaiva Kutumbakam*—the world a family. Scientists have made of one world a small place; but it is not the home of one family, it is only a roof and

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...r walls, sometimes not even ...t. Neither the dreams of ...ets, nor the efforts of politi... ...ans to establish the League of ...Nations or the United Nations ...ave dispelled hatred and dis...rust. But in the MRA Con...ference—and I say it with... ...ut exaggeration—I found the ...world a family. And if the ...seed sown there sprouts ...forth, the beginnings of a world-...family, embracing all mankind, ...would have been made.

We have had the privilege of ...living in the *ashram*—the her...itage—of Mahatma Gandhi, as ...also in the *ashram* of Sri Auro...bindo, the mystic seer of Modern ...India, over which 'the Mother' ...as we call her, still presides. ...At Mackinac, we had a some...what similar experience. We ...had been living in the *ashram* of ...Dr. Buchman. It has not, I admit ...the ascetic atmosphere of the ...Gandhi *ashram*, nor the simpli...city of the Aurobindo *ashram*. ...It is American, modern, rich, ...luxurious. However, I found ...there, as in the other two, ...the same sense of brotherliness ...between man and man; the same ...uplifting atmosphere which ...draws you out of the sordidness ...of daily life; the same feeling ...that not in organised reli...gion but in a common aspiration ...to live in God lies the secret of ...world unity.

●●●

MRA rightly condemns the dogmas of Marxism. In substance, Marxists deny the divine essence in man and repudiate the supremacy of the Moral Order. They deny that Truth and Non-violence, for which Gandhiji lived, have any intrinsic validity. They negative faith in God and scoff at the human aspiration which finds fulfilment only in being His instrument. And in so far as they do so, they stand for the insectification of man, for all that is repugnant to *Satyam, Shivam, Sundaram*—Absolute Truth, Absolute Good, Absolute Beauty—which are the attributes of God. And those who have faith in God can have nothing to do with the dogmas of Communism.

It is idle to be anti-Communist. It leads nowhere. Humanity cannot be saved from this godless propaganda by a mere negative attitude. We must search deeper for the causes which make our young men and women easy prey to the insectification to which they lead.

India is a land of faith. Barring a section of the two per cent highly educated people, we in general are religious, have some kind of working faith. There is a minority which live in devotion and in deep faith. Even among the microscopic intelligentsia, men have grown to disregard these values in life rather than deny them. But a very microscopic but determined and fanatic minority is godless and spurns moral

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values in search of total power over man and his destiny.

India in the course of its millennial history banished godless and amoral outlook in thinking men. Why do our young men—maybe in a small number—develop it now? The roots of this phenomenon lie deep, and so long as they are permitted to germinate, the struggle between the powers of Light and Darkness will have to continue. Let us search for them.

In the nineteenth century, our young men studying in the Universities were drawn to Western rationalism. It weakened faith in the bright young men who later came to dominate the country.

Then came Western science with its deep hatred for spiritual values which it had come to identify with the organised Churches and denominations of Europe. It had its roots in the struggle which men of science had to carry on for over two hundred years with the Roman Catholic Church which saw heresy in every scientific discovery.

In India, however, the role of religion and science were complementary, never mutually exclusive. The propounders of the atomic theory, the founders of medical science, the discoverers of astronomy, the masters of the art of politics, treated their knowledge as integral part of *Dharma*, the universal order of which moral and spiritual values were the foundations. But our educated young men were infected with the virus of the West. They scoffed where their ancestors had prayed.

In recent years, America has also contributed liberally to the decay of moral values. Americans have given to our masses the cult of Hollywood, to our children the Comics. Through them they glorify sex-obsession and crime. Immature—why, even mature—minds by constant familiarity accept them as normal part of life—they call the movies and comics a feature of free life. Freedom to spread depravity has thus become a fifth freedom. My wife, for several years a member of the Film Censor Board, struggled to fight this menace but with little success. Tens of thousands of cinema houses in many parts of the world continue day and night to be radiating centres of the Hollywood cult, accepted or imitated by our producers.

Again American psychologists, more than those of any other country, lost in ecstatic admiration of Freudism have contributed to this progressive decay in values. Their influence has warped judgments in thinking men. According to them, if I commit a murder, I am not responsible, someone else or some remotely developed complex is responsible for it; my mother must have twisted my ears when I was a child or my teacher must

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ave humiliated me by slapping in front of my class sixty ars ago; almost everyone else ut me was responsible for the order. This apotheosis of oral responsibility in the indi- idual has tended to weaken onscience, blunted the edge of opular judgment on crime and ven led justice to condone guilt search for some distant hypo- hetical circumstance. With the old of the moral and spiritual alues thus emptied of their ontent, with no positive faith culcated by the parents or the achers, the growing young inds of the day have to face concentrated all-pervasive opaganda which rouses their st of power, destroys their oral fibre.

In the spiritual vacuum thus reated by rationalism and the o-called scientific attitude, by the Hollywood cult and the reudian theory, comes to be lanted Marxian dogmas in weetened verbal tabloids. More han this direct indoctrination as been the semantic jugglery f the Communistic phrase- ongers. They take your che- ished words and change their ontent till your faith in the alue for which the words stand s shaken by the sheer weight f equivocation.

We are pledged to democracy hich implies individual free- om. The Communists appro- riate the word in 'people's de- ocracy' for the most authori- arian government known to history. We condemn 'auto- cracy'; it is sanctified by being called 'democratic centralism'. When another nation crushes a popular revolt in a country, it is 'ultra-colonial imperialistic wic- kedness'. When a Communist Power sends armies to another country to crush popular will, it is saving it from 'capitalistic reactionaryism.' Words of double meaning destroy faith in the principle for which the words originally stood; the foundations on which it was built sag; and insectification becomes clothed in the shining garments of a new awakening.

In America, one sees the ap- palling growth of teenage crime. Even in our country where life has been held in great sanctity, crime by educated juveniles is becoming common. A whole generation is being brought up without proper home influence in the schools, without spiritual guidance in the universities. It is but natural that they should grow up without developing higher values in life.

It is no use we, elderly people, only holding on to our indivi- dual faith. The future is with the young. To them must be brought the creative power of spiritual life in a way that their immature minds can understand. Through joyful collective action, their growing urges should be harnessed to noble resolves. We should, therefore, think in terms

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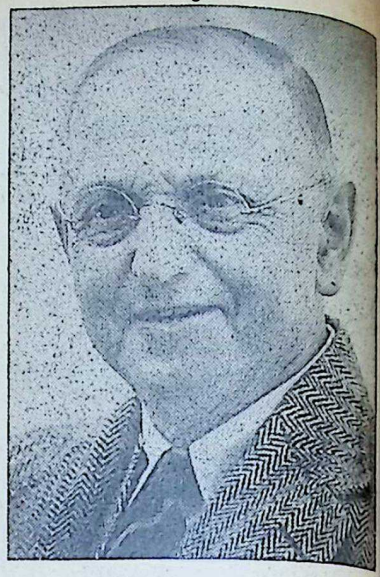
of a world-wide youth movement. I was delighted to see a youth organisation over four million strong—spread over the whole of Japan. The young lady, its Vice-chairman, was with us at the MRA Conference.

The world belongs to the youth. If the world has to be saved, it can only be through such movements based on faith in defence of spiritual values. It is, therefore, essential to have youth camps organised in all countries—not for political or social purposes—but to develop those moral qualities and that faith in God without which man can never fulfil his higher mission in life.

I had the same experience of my life when, as Chancellor of the Universities in Uttar Pradesh of which I happened to be the Governor, I organised for three successive years a Chancellor's Camp where the best of students of the State Universities were invited to live with some professors, I joining them. We prayed together, held discussions every day, had sports, dramas and outings. As a result, a lasting impression was created in the members. It was with great delight that I met some of the members of the Chancellor's Camp in the Universities of the United States and found they had created a bond between us, which would subsist through life. That is the way, I think, by which we can



Dr. Frank Buchman

counter this process of insectification.

This process of insectification has to be halted. It cannot be done by a cold-blooded study of ethics, philosophy or comparative religion. How then can it be halted? Not by words, by any means. And who could do it? Not the men who cannot work and suffer for their faith, not those who talk of freedom and walk in the footsteps of tyrants, who talk of peace and harbour hatred, and certainly not those who talk of God but not offer their daily actions to Him or those who talk of one world but do not see 'Him in all and All in God.'

At the conference, Dr. Buch-

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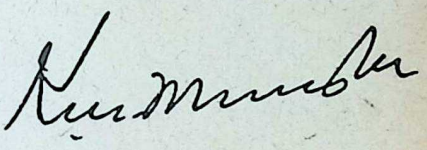
...n said that we should be the ...struments of God. That was ...at the Lord said to Arjuna on ...e battlefield of Kurukshetra ...housands of years ago as record...d in our great scripture, *Bhaga...d Gita*. "Be thou, My instru...ent, Arjuna". However, to be ...n instrument of God, to live in ...Him, to listen to and obey His ...Mandate is not by any means ...sy. I say it from long expe...ence. The intention fails in ...e resolve; the resolve in the ...ill; the will in the action—...ften and often. But we must ...arn to stand up every time we ...umble. Every little effort goes ...a great way. Even if we learn to live a little in God—maybe momentarily—we would have saved ourselves from the frustrations of this 'Space Age' and helped to lead the world to a happy and fearless future. For, has not the Lord promised—I am again quoting that beautiful scripture, the *Gita*—"Those devoted to Me, never fail": *na me bhaktah pranashyate*?

Yours sincerely,



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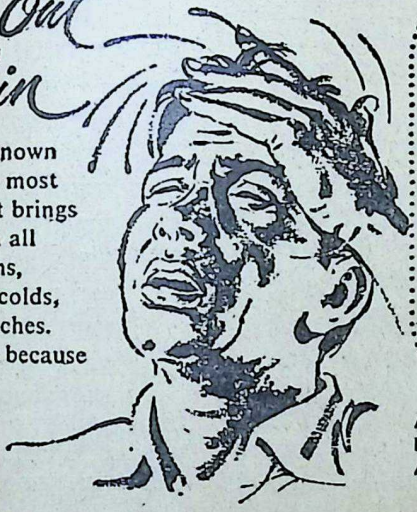

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SCENES from
Ramacharitamanasa
by Goswami Tulsidas

Bharata's Prayer to Prayaga-Raja

There are very few parallels of brotherly love in the annals of literature that can stand up to Bharata's. The present anecdote, ably described by the poet, occurs on Bharata's way to seek out his exiled brother with a whole retinue, and is a poignant reminder of how the bond of love suffers by the antics of fate.

भरत तीसरे पहर कहँ
कीन्ह प्रबेस प्रयाग।
कहत रामसिय रामसिय,
उमगि उमगि अनुराग॥

In the third quarter of the day, Bharata reached Prayaga, uttering "Rama-Sita, Rama-Sita," in ecstatic devotion.

झलका झलकत पायन्ह कैसे।
पंकज कोस ओस कन जैसे॥
भरत पयादेहिं आये आजू।
भयउ दुखित सुनि सकल समाजू॥
खबरि लीन्ह सब लोग नहाये।
कीन्ह प्रनाम त्रिबेनिहिं आये॥
सबिधि सितासित नीर नहाने।
दिये दान महिसुर सनमाने॥

As a result of day-long walk Bharata's feet burst into blisters which glistened like dew-drops on a lotus-bud. Hearing that Bharata had walked during day on foot, the whole company grieved. When everybody had bathed, Bharata came and offered prayer to Triveni; then he bathed with due ceremony in the *sangam* of white and dark waters and honoured the Brahmins with *dan* and *dakshina*.

देखत स्यामल धवल हिलोरे।
पुलकि सरीर भरत कर जोरे॥
सकल कामप्रद तीरथराऊ।
बेद बिदित जग प्रगट प्रभाऊ॥
माँगउँ भीख त्यागि निज धरमू।
आरत काह न करइ कुकरमू॥
अस जिय जानि सुजान सुदानी।
सफल करहिं जग जाचक बानी॥

As he gazed on the dark (Yamuna's) and white (Ganga's) waves, Bharata's hair stood on end with emotion and he offer-

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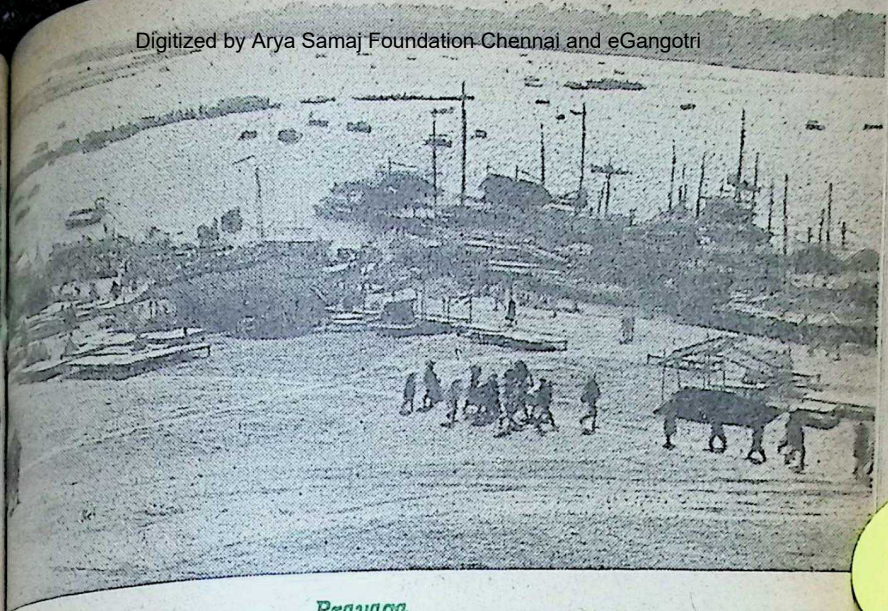

Prayaga

prayers with folded hands: ing of *thirthas!* Thou grant- the desires of all; thy power proclaimed in the Vedas and own throughout the whole rld! Renouncing my *Ksha-ya-dharma* I come to Thee as beggar; for, when in distress what extent a man will not op? Possibly keeping this th in mind, wise men gratify e prayers of the mendicant."

अरथ न धरम न कामरुचि,
गति न चहउँ निरबान।
जनम जनम रति रामपद,
यह बरदान, न आन॥

"I do not seek wealth, nor harmic gifts nor objects of easure; neither do I ask for eration; I crave only one boon om thee. It is devotion to the feet of Rama in all my successive lives."

जानहुँ राम कुटिल करि मोहीं।
लोग कहउ गुर साहिब द्रोही॥
सीताराम चरन रति मोरे॥
अनुदिन बढ़उ अनुग्रह तोरे॥

"Even if Rama himself should consider me a cad, even though the entire world may call me the betrayer of my *guru* and my master, yet by thy grace, may my love for the feet of Sita and Rama grow ever greater day by day."

जलदु जनम भरि सुरति बिसारउ।
जाचत जल पबि पाहन डारउ॥
चातक रटनि घटे घटि जाई।
बढ़े प्रेम सब भाँति भलाई॥

(*Continued on page 31*)

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SCENE from **NARAYANEEYAM** of Narayana Bhattathiri

I SEE THE LORD

In this last chapter Narayana Bhattathiri gives expression to the vision he had of the Lord as He appeared surrounded by Narada and others to King Parikshit, on hearing Srimad Bhagavata from Sage Suka.

अग्रे पश्यामि तेजो निबिडतरकलायावली-
लोभनीयं
पीयूषाप्लावितोऽहं तदनु तदुदरे दिव्य-
कैशोरवेषम्।
तारुण्यारभ्यरम्यं परमसुखरसास्वाद-
रोमाञ्चिताङ्गै-
रावीतं नारदाद्यैर्विलसदुपनिषत्सुन्दरी-
मण्डलैश्च ॥

I see before me an enchanting flood-light of bluish hue. It immerses me in an ocean of nectar. From that light emerges the form of a divine child growing into a marvellous young boy. That figure is surrounded by rishis like Narada and Upanishads in the shape of lovely damsels whose hairs stand on end because they enjoy eternal bliss.

नीलाभं कुञ्चिताग्रं घनममलतरं संयतं
चारुभङ्ग्या
रत्नोत्तंसाभिरामं वलयितमुदयच्चन्द्रकैः
पिञ्छजालैः।
मन्दारस्रङ्निवीतं तव पृथुकबरीभारमा-
लोकयेऽहं
स्निग्धश्वेतोर्ध्वपुण्ड्रामपि च सुललितां
फालबालेन्दुवीथीम् ॥

I see Thy dark, thick-set coils of hair done up conically in beautiful folds and decorated by gem-set headgear and peacock-feathers. This shapely knot is surrounded by a garland of *mandara* flowers. Then I see the glossy white *urdhva-pundra* shining on Thy forehead which resembles the crescent moon's path.

हृद्यं पूर्णानुकम्पार्णवमृदुलहरीचञ्चल-
भ्रूविलासं-
रानीलस्निग्धपक्ष्मावळिपरिलसितं नेत्रयुग्मं
विभो ! ते।
सान्द्रच्छायं विशालारुणकमलदलाकारमा-
मुग्धतारं
कारुण्यलोकलीलाशिशिरितभुवनं
क्षिप्यतां मय्यनाथे ॥

Now I see Thy beautiful brows which titillate on account of the gentle waves emanating from the ocean of grace Thou art. Lord! Now I see Thy twin eyes surrounded by bluish eye-

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The eye-lashes are moist,
nd, large and look like the
ils of the rosy lotus. Their
ills are most enchanting. By
magic of the compassionate
nces of Thine eyes, all the
rlds become happy. May
se eyes be directed on the
ghan that I am.

नुडंगोल्लासिनासं हरिमणिमुकुर-
प्रोल्लसद्गण्डपाली
लोलोत्कर्णपाशाञ्चितमकरमणी कुण्डल-
द्वन्द्वदीप्रम् ।
लीलद्दन्तपङ्क्तिस्फुरदरुणतरछाय-
बिम्बाधरान्तः-
तिप्रस्यन्दिमन्दस्मितशिशिरतरं
वक्त्रमुद्भासतां मे ॥

On Thy face sports Thy high-
t nose. Thy cheeks shine like
irrors made of sapphire. On
hine ears loll two dazzling
ndalas set with precious
ems. Two shining rows of
eth peep from Thy mouth.
hy lips are red like *bimba*
uits. An endearing smile plays
tween them. May that charm-
g face illumine me.

हुद्वन्द्वेन रत्नांगुळिवलयभृता शोणपाणि-
प्रवाले-
ोत्तां वेणुनाळीं प्रसृतनखमयूखांगुली-
सङ्गशाराम् ।
वा वक्त्रारविन्दे सुमधुरविकसद्राग-
मुद्भाव्यमानैः
दन्नहमामृतैस्त्वं शिशिरितभुवनैः सिञ्च
मे कर्णवीथीम् ॥

On Thy twin hands shine be-
velled rings and bangles. Thy
ims are crimson-hued and
nder. Taking the flute which,
the shine of Thy nails ap-

The Idol of Lord Krishna at Guruvayoor.

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pears multicoloured in Thy hands, Thou pressest it against Thy lotus-like mouth and play heavenly sweet *ragas* which cool all the worlds with the nectar of *nada-brahma*. Pray, drench the path of my ears too!

उत्सर्पत्कौस्तुभश्रीततिभिरुणितं कोमलं कण्ठदेशं
वक्षः श्रीवत्सरम्यं तरळतरसमुद्दीप्तहार-प्रतानम् ।
नानावर्णप्रसूनावलिकिसलयिनीं वन्यामालां विलोल-
ल्लोलम्बां लम्बमानामुरसि तव तथा भावये रत्नमालाम् ॥

On Thy neck Thou wearest the *Kaustubha* jewel. The rays of light that rise upward from it make Thy neck rosy and attractive. On Thy chest shines *Srivatsa*. Smooth and bright, pearl-necklaces nestle there besides the garland (*Vaijayanti*) of multicoloured flowers and tendrils over which hover bees. Also shines there the jewelled necklace on which I contemplate.

अङ्गे पञ्चाङ्गरागैरतिशयविकसत्सौरभा-कृष्टलोकं
लीनानेकत्रिलोकीवितततिमपि कृशां बिभ्रतं मध्यवल्लीम् ।
शक्राश्मन्यस्ततप्तोज्ज्वलकनकनिभं पीत-चेलं दधानं
ध्यायामो दीप्तरश्मिस्फुटमणिरशना-किङ्किणीमण्डितं त्वां॥

Thy body exudes the sweet aroma of the five kinds of pastes (sandalwood, *gorochana, kasturi*, etc.) pasted on it. It draws towards Thee all beings of the world. Although Thou containest within Thyself infinite universes, Thou hast but a slender waist. Thou wearest a yellow *pitambara*, shining like molten gold set around a sapphire. Thou wearest a tinkling belt which is set with dazzling jewels. We contemplate on that form.

ऊरू चारू तवोरू घनमसृणरुचौ चित्तचोरौ रमाया
विश्वक्षोभं विशङ्क्य ध्रुवमनिशमुभौ पीतचेलावृतांगौ।
आनम्राणां पुरस्तान्न्यसनधृतसमस्तार्थ-पाळीसमृद्धं
च्छायं जानुद्वयं च क्रमपृथुलमनोज्ञं च जङ्घे निषेवे ॥

I pray before Thy shapely thighs which are thickset, shining and steal the heart of Lakshmi Devi. Lest they should prove too dangerous an attraction for people, they are always covered by yellow silk. Obeisance unto Thy twin knees which are large and lovable and which shine like caskets containing the four-fold *purusharthas* ready for placing before Thy devotees.

मञ्जीरं मञ्जुनादैरिव पदभजनं श्रेय इत्यालपन्तं
पादाग्रं भ्रान्तिमज्जत्प्रणतजनमनोमन्दरो-द्धारकूर्मम् ।
उत्तुङ्गाताम्रराजन्नखरहिमकरज्योत्स्नया चाश्रितानां

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...पध्वान्तहन्त्रीं ततिमनुकलये मङ्गळा-
मंगुळीनाम् ॥

I contemplate on Thy anklets ...t appear to preach with its ...eet jingles that the only way ...good fortune is to fall at Thy ... I pray before the upper ...rt of Thy feet, which like the ...toise is capable of lifting the ...ndara-mountain-like ignor-...ce of Thy devotees. Again ...d again I pray before the row ...fingers of Thy legs which by ...e moonlight thrown by Thy ...ls dispel the sorrows, dark-...ss and ignorance and bestow ...ngala on Thy devotees.

...नीन्द्राणां त्वदंगेष्वधिकसुमधुरं मुक्ति-
भाजां निवासो
भक्तानां कामवर्षद्युतरुकिसलयं नाथ ! ते
पादमूलम् ।
नित्यं चित्तस्थितं मे पवनपुरपते ! कृष्ण !
कारुण्यसिन्धो!
हृत्वा निःशेषतापान् प्रदिशितु परमानन्द-
सन्दोहलक्ष्मीम् ॥

O, Lord, Lord of Guruvayoor, Ocean of Grace, Krishna! Of all Thy limbs, great sages have always found the sole of Thy feet the sweetest; people living in salvation have made it their dwelling place; devotees find it as the tender offshoots of *Kalpaka* tree. May that sole of Thy feet live eternally in my heart and dispel all my afflictions and bestow the Lakshmi of liberation on me!

BHARATA'S PRAYER TO PRAYAGA-RAJA—*Contd.*

कनकहिं बानचढ़ जिमि दाहे ।
तिमि प्रियतम पद नम निबाहे ॥

The cloud may pay no heed ...the *chataka* bird all her life, ...l when she asks for rain may ...rl upon her thunderbolts and ...l; yet if she ceases to impor-...e, she will be scorned. Her ...our consists only in her in-...ased love. Even as gold be-...mes purer by fire, so is the ...er, who, in spite of all diffi-...ties, maintains his love to ...e feet of the beloved.

भरत बचन सुनि माँझ त्रिबेनी ।
भइ मृदुबानि सुमंगल देनी ॥
तात भरत तुम सब बिधि साधू ।
राम चरन अनुराग अगाधू ॥
बादि गलानि करहु मन माहीं ।
तुम्ह सम रामहि कोउ प्रिय नाहीं ॥

In response to Bharata's prayer a gentle and auspicious voice declared from the midst of Triveni, "Dear Bharata! You are by all standards good; and your devotion to the feet of Rama is unfathomable; you have, therefore, no reason to lose heart, for no one is as dear to Rama as you are."

तनु पुलकेउ हिय हरषु सुनि
बेनि बचन अनुकूल ।
भरत धन्य कहि धन्य सुर
हरषित बरषहिं फूल ॥

When Bharata heard Triveni's encouraging words, his body trembled with emotion and his heart filled with joy. "Blessed, blessed indeed is Bharata" cheered the gods and joyously rained down flowers.

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VINEYA and

H. H. Jagadguru

> ....To give a proper direction to the life of the people, both as individuals and as a society so that they can be oriented to high and noble purposes, we should recapture vinaya in our educational programme and practices....

THE purpose of education is generally understood to be to obtain knowledge of the several sciences and arts. All this knowledge is comprehended by the word *vidya*. Few people seek knowledge for its own sake. Education is planned and pursued in modern times with a two-fold purpose, namely, first to enable young men to obtain a career in which they can put their knowledge to use and thereby earn their livelihood, and second, to provide qualified personnel for the technical jobs which have to be filled. The objective of education as conceived by the State and by the individual is purely utilitarian.

True knowledge does not merely consist of what can thus be put to practical use in our secular life. The pattern and purpose of Bharatiya Vidya has a different orientation. It is directed to the cultivation of *vinaya* in the mind of the student. A *vidyavan* must be a *vinita*. The *Gita* speaks of *vidya* and *vinaya* together in the expression *"vidya vinaya sampanne"*.

Vinaya is a generic word that connotes a number of qualities. Its *prima facie* meaning is humility. It also means rectitude, gentleness, the sense for keeping within one's limits, good nature etc. A *vinita* is a cultured person. In our ancient literature, *sishya* or disciple was known as *vineya*. Sri Padmapadacharya uses the expression *Vinitavineyabhrngah*. The *vineya* becomes a *vinita* by consenting to the disciplines of character and adopting them wholeheartedly. One who is thus disciplined will be free from all kinds of arrogance due to birth, wealth, power and position. He will be friend of all and enemy of none. His heart will expand with *bhutadaya*, kindness and compassion to all creatures.

It may be doubted if the cultivation of *vinaya* springing from *vidya* may be universalised, whether this quality is appropriate to persons in autho-

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UST 10, 1958

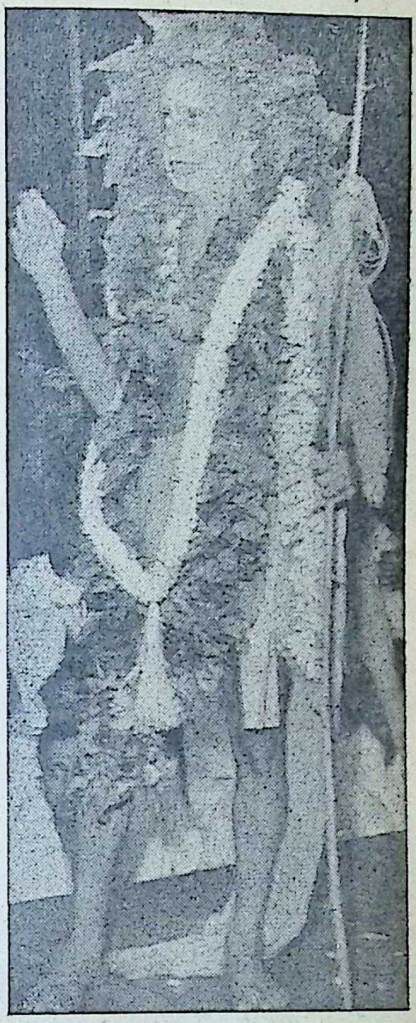
VINAYA

Sankaracharya of Kanchi

y and to the office of a states-, of a diplomat, of the lea- of a party and such other sons and whether *vinaya* l not affect their power and stige and militate against e successful discharge of their ctions.

The irreconcilability of *vinaya* h these dignitaries is re apparent than real. Judg- by a pragmatic test, we e before our very eyes that, administrative offices as in ternational relations, arrog- e and pride of power foul the nds of people, breeding trials the individual and turmoils society. Arrogance and pride ich constitute *avinaya* gene- ly defeat their purpose. *Vin-* which appears irreconcil- e with high places will be nd to be successful in the g run. In the ultimate ana- is, one stands to gain by *vin-* than by *avinaya*.

Sri Ramachandra was the bodiment of *vinaya*. Like- e Janaka, Buddha and Asoka, in our times Queen Victoria, e late Maharaja of Mysore and ndhi exemplified the value of *naya* in influencing the



His Holiness

minds of men and securing maximum benefit for society, which in the ultimate reckoning, is the only purpose of administration in all spheres from the village unit to the complex machinery of international relations.

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Speaking of King Dilipa in the first canto of his *Raghuvamsa*, Kalidasa says:

प्रजानां विनयाधानात् रक्षणाद् भरणादपि।
स पिता पितरस्तासां केवलं जन्महेतवः ॥

Until a few years ago, it was considered that the only function of a State was to discharge police functions. This Police State idea has been given up for the idea of a Welfare State which is now commonly held everywhere. But Kalidasa emphasises the Bharatiya ideal that more important than *rakshana* (Police State idea) and *bharana* (Welfare State idea) is *Vinayadhana* which means the moral and spiritual elevation of the subjects. That is why he put *vinayadhana* before *rakshana* and *bharana*. For, *rakshana* and *bharana* will become easy if the people are imbued with *vinaya* while they will become difficult and even impossible if they are not *vinitas*. It will be patent that those who are not themselves *vinitas* cannot instil *vinaya* in others. To this end it is necessary that persons who are entrusted with the responsible task of the governance of a State should possess the virtue of *vinaya*. If the rulers and the ruled do not cultivate *vinaya*, the Welfare State will be an idle dream.

Such *vinaya* which is the *sine qua non* of successful private conduct and public life can spring only from a rightly planned *vidya* which is conducive to its growth in the hearts of men.

विद्या ददाति विनयं विनयाद्याति पात्रताम्।
पात्रत्वात् धनमाप्नोति धनात् धर्मं ततः सुखम् ॥

Knowledge brings in its train *vinaya*, desert and wealth. Spending that wealth wisely, one obtains *dharma* and a *dharmic* life contributes to joy and peace. Any type of *vidya* which does not have this purpose in its design and its execution will not produce *sukham* (prosperity and happiness) either for the individual or for the world at large. The ills of the present day, the animosities that afflict people everywhere are due to the divorce of *vinaya* from *vidya*. The quantum of human knowledge is enormous and is growing in volume and extent. Yet, all this *vidya* has failed to produce *vinaya* and so, it is marked by *asuri sampat* which makes for the destruction both of the individual and of society.

शीलेन शोभते विद्या

Vidya shines by *vinaya*. *Sila* is the outer expression in conduct of *vinaya* which is the inner character. Such *vidya* which shines by *sila* begets a rich harvest of heavenly prosperity. प्रसूते सापरांश्रियम् The परा श्री is immortality, and the eternal bliss that goes with it.

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Vidya may be secular, per ...ing to the material world, ...spiritual, pertaining to the ...imate verities. The latter ...ich is known as *paravidya* is ...e *vidya*. The former is ...ra *vidya*, *vidya* of a lower ...d. The pursuit of *apara* ...ya which is constituted of ...e several arts and sciences in ...lation to the practical concerns ... life should be for leading to ...a *vidya*. Otherwise, if pur...ed as an end in itself, it will ...fraught with disastrous con...quences. That is what we see ... the world. Such knowledge ...rrupts the mind and confuses ...iety. It breeds conflict and ...r among the people. If this ...ular knowledge is pursued in ... spirit of *vinaya* and if it ...velops that virtue more and ...re as it is assimilated, it will ...ke for the culture of the ...rit which will produce *Advaita bhava*, the sense of oneness, and *sarva maitri*, goodwill among the people of the world. If *apara vidya*, knowledge of worldly sciences and arts is combined with *vinaya*, it will be sublimated to noble and holy purposes and will express itself in acts of dedication and worship. The *Bharatiya Vidya sampradaya* was intended to effect such dedication and give a spiritual direction to men's thoughts and aspirations. By secularising education in the manner that we have done, we have strayed from this *sampradaya*. To give a proper direction to the life of the people, both as individuals and as a society, so that they can be oriented to high and noble purposes, we should recapture *vinaya* in our educational programmes and practices.

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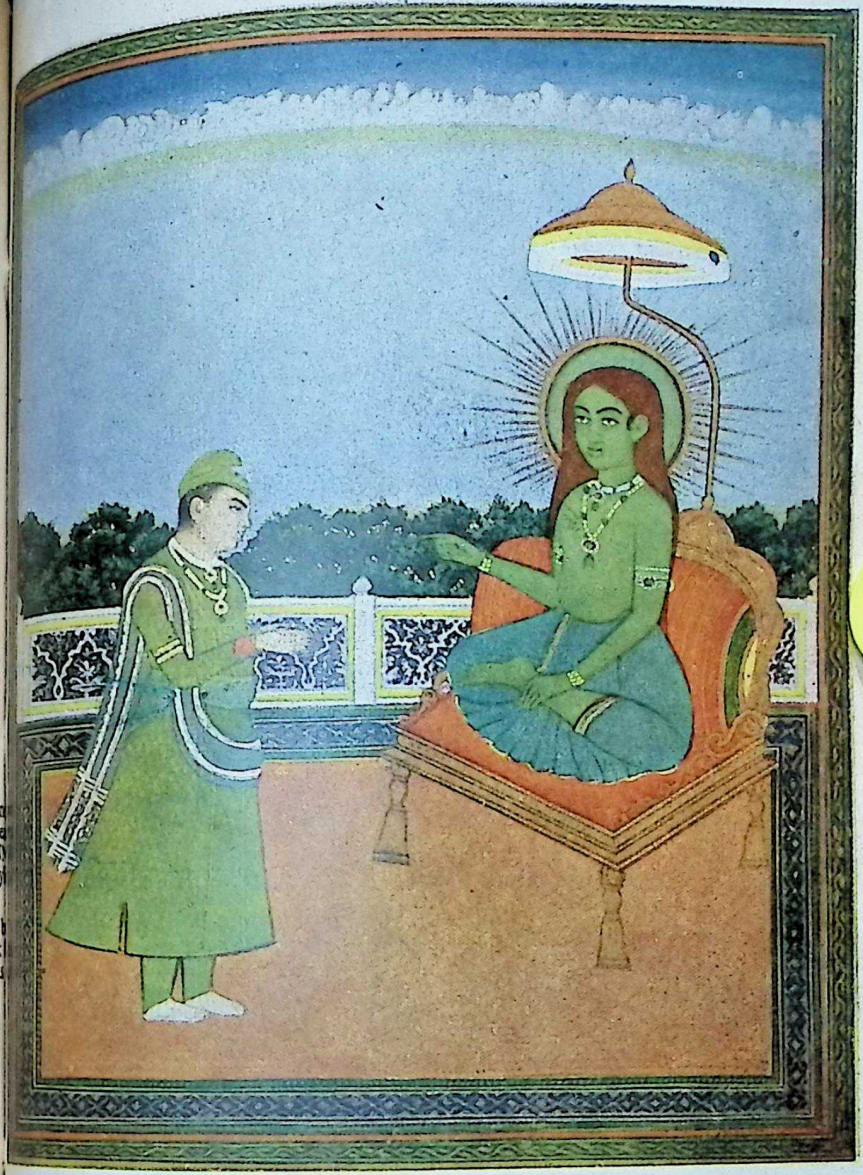

Shuka Deva and Parikshit

[*Jaipur School: Middle of 19th Century*]

Courtesy: Sir J. J. School of Art, Bombay.

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Real Living PRAYER

Mahatma Gandhi

It has rightly been said that not before He sees the tears in man's eyes does God produce the magic. In the following excerpts taken from YOUNG INDIA the Father of our Nation records his personal testimony that real, living prayer constitutes the real buoy of human life.

PRAYER has been the saving of my life. Without it, I should have been a ...atic long ago.

...y autobiography will tell ... that I have had my fair ...e of the bitterest public and ...ate experiences. They threw ... into temporary despair, but ... was able to get rid of it, it ... because of prayer.

... am not a man of learning, ... I humbly claim to be a man ...prayer. I am indifferent as ...e form. Everyone is a law unto himself in that respect. But there are some well-marked roads and it is safe to walk along the beaten tracks, trod by the ancient teachers.

A heartfelt prayer is not a recitation with the lips. It is a yearning from within which expresses itself in every word, every act, nay, every thought of man.

When an evil thought successfully assails one, he may know that he has offered but a lip-prayer and similarly with

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regard to an evil word escaping his lips or an evil act done by him.

Real prayer is an absolute shield and protection against this trinity of evils.

Success does not always attend the very first effort at such real living prayer. We have to strive against ourselves, we have to believe in spite of ourselves, because mouths are as our ears.

We have, therefore, to cultivate illimitable patience if we will realise the efficacy of prayer.

There will be darkness, disappointment and even worse; but we must have courage enough to battle against all these and not succumb to cowardice.

There is no such thing as retreat for a man of prayer.

What I am relating is not a fairy tale. I have not drawn an imaginary picture. I have summed up the testimony of men who have by prayer conquered every difficulty in their upward progress and I have added my own humble testimony that the more I live the more I realise how much I owe to faith and prayer which is one and the same thing for me.

And I am quoting an experience not limited to a few hours, or days or weeks, but extending over an unbroken period of nearly forty years.

I have had my share of disappointments, uttermost darkness, counsels of despair, counsels of caution, subtlest assaults of pride; but I am able to say that my faith,—and I know that it is still little enough, by no means as great as I want it to be,—has ultimately conquered everyone of these difficulties upto now.

If we have faith in us, if we have a prayerful heart, we may not tempt God, may not make terms with Him. We must reduce ourselves to a cipher.

Not until we have reduced ourselves to nothingness can we conquer the evil in us. God demands nothing less than complete self-surrender as the price for the only real freedom that is worth having.

And when a man thus loses himself, he immediately finds himself in the service of all that lives. It becomes his delight and his recreation.

He is a new man, never weary of spending himself in the service of God's creation.

Well, I have given my practical testimony. Let everyone try and find, that as a result of daily prayer he adds something new to his life, something with which nothing can be compared.

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MY EDUCATIONAL

I AM an artist and not a man of science, and therefore my institution necessarily has assumed the aspect of a work of art and not that of a pedagogical laboratory. And this is the reason why I find it difficult to give men a distinct idea of my work which has been continually growing for the last thirty years. With it my own mind has grown and my own idea of education found freedom to reach its fullness through a vital process so elusive that the picture of its unity cannot be analyzed.

Children's minds are sensitive to the influences of the great world to which they have been born. This delicate receptivity of their passive minds helps them, without their feeling any strain, to master language, that most complex instrument of expression, full of ideas that are indefinable and symbols that deal with abstractions. Through their natural gift of guessing, children learn the meaning of the words which we cannot explain.

But it is just at this critical period that the child's life is brought into the education-factory, lifeless, colourless, dissociated from the context of the universe, with bare white walls staring like eyeballs of the dead. The children have to sit inert whilst lessons are pelted at them like hailstones on flowers.

I believe that children should be surrounded with the things of Nature that have their own educational value. Their minds should be allowed to stumble on and be surprised at everything that happens before them in the life of today. The new tomorrow will stimulate their attention with new facts of life.

The minds of the adults are crowded; the stream of lessons perpetually flowing from the heart of Nature does not fully touch them; they choose those that are useful, rejecting the rest as inadmissible. The children have no such distractions. With them every new fact comes to a mind that is always open, with an abundant hospitality. And through this exuberant, indiscriminate acceptance they learn innumerable facts within a short time, amazing compared to our own slowness. Those are the most important lessons of life that are thus learnt in the first few years of our career.

Because, when I was young I underwent the mechanical pressure of a teaching process, one of man's most cruel and

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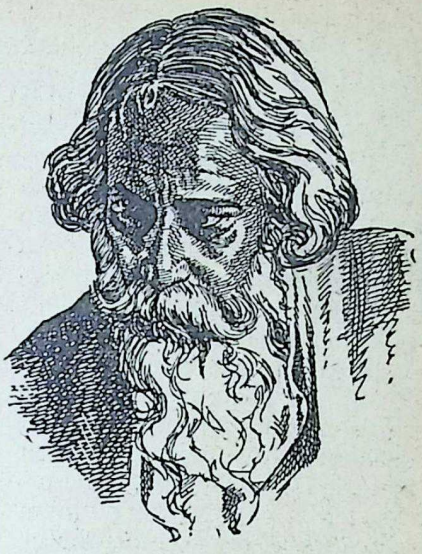
...MISSION

—Rabindranath Tagore



...wasteful mistakes, I felt ...y duty to found a school ...re the children might be ...in spite of the school.

...the age of twelve I was ...coerced into learning Eng... Most Englishmen and ...ricans are blissfully un...cious of the mercilessness ...their language. They will ...t, however, that neither its ...ing, nor its syntax, is per...y rational. The penalty for ...I had to pay, without hav...done anything to deserve it, ...the exception of being born ...rant.

...hen in the evening, my Eng... teacher came I was dragged ...y daily doom at a most un...pathetic desk and an unpre...essing text-book containing ...ns that are followed by ...s of separated syllables with ...nt marks like soldier's bayo...

...for that teacher, I can ...r forgive him. He was so ...inately conscientious! He ...ted on coming every single ...ing—there never seemed to ...ither illness or death in his ...ly. He was so preposter...y punctual too. I remember ...the fascination for the ...tful attracted me every ...ing to the terrace facing ...road; and just at the right moment, his fateful umbrella—for bad weather never prevented him from coming—would appear at the bend of our land.

The world is preparing to celebrate the Tagore Centenary in 1961. Our Government have framed elaborate plans for the purpose. In that context the present article (reproduced from the **New Outlook**) containing the Gurudev's ideals will be found to be of great interest inasmuch as it will give direction to our enthusiasm.

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Remembering the experience of my young days, of the schoolmasters and the classrooms, also knowing something of the natural school which Nature herself supplies to all her creatures, I established my institution in a beautiful spot, far away from the town, where the children had the greatest freedom possible under the shade of ancient trees and the field around open to the verge of horizon.

From the beginning I tried to create an atmosphere which I considered to be more important than the class-teaching. The atmosphere of Nature's own beauty was there waiting for us from time immemorial, with her varied gifts of colours and dance, flowers and fruits, with the joy of her mornings and the peace of her starry nights. I wrote songs to suit the different seasons to celebrate the coming of spring and the resonant season of the rains following the pitiless months of summer. When Nature herself sends her message we ought to acknowledge its compelling invitation. If we pay all our dutiful attention to mathematics while the kiss of rain thrills the heart of the surrounding trees, we are ostracized by the spirit of the universe. Our holidays are unexpected like Nature's own. Clouds gather above the rows of the palm trees without any previous notice; we gladly submit to its sudden suggestion and run wildly away from our Sanskrit grammar. To alienate our sym pathy from the world of bird and trees is a barbarity which i not allowed in my institution.

I invited renowned artis from the city to live at th school, leaving them free to pro duce their own work, which th boys and girls watch if they fe inclined. It is the same wit my own work. I compose m songs and poems, the teacher sit around me and listen. Th children are naturally attracte and they peep in and gathe even if they do not fully under stand, something fresh from th heart of the composer.

From the commencement o our work we have encourage our children to be of service t our neighbours from which ha grown up a village reconstru tion work in our neighbourhoo unique in the whole of Indi Round our educational work th villages have grouped themse ves, in which sympathy f Nature and service for Ma have become one. In such e tension of sympathy and se vice our mind realizes its tru freedom.

Along with this has grown a inspiration for even a high freedom, a freedom from all r cial and national prejudic Children's sympathy is often d liberately made narrow and di torted, making them incapabl of understanding alien people with different languages an cultures. This causes us, whe our growing souls demand it, t

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e after each other in ignoe, to suffer from the blindss of this age. The worst fetcome when children lose freedom of heart in love. e are building up our instion upon the ideal of the itual unity of all races. I e it is going to be a great ting place for individuals all countries who believe the divine humanity, and wish to make atonement the cruel disloyalty displayagainst her by men. Such olists I have often met in my els in the West, unknown sons of no special reputation, suffer and struggle for a e most often ignored by the er and the powerful. These celess individuals, I am sure, alter the outlook for the re; by them will be usher- a new sunrise of truth and like that great personality, had only a small number disciples from among the inificant, and who at the end is career presented a pitiful re of utter failure. He reviled by those in power, nown by the larger world suffered an inglorious death, yet through the symbol of utmost failure he conquers lives for ever.

r some time past, education lacked idealism in its mere cise of an intellect which no depth of sentiment. The desire produced in the heart of the students has been an admission to win success in the world—not to reach some inner standard of perfection, not to obtain self-emancipation.

Let me confess this fact, that I have my faith in higher ideals. At the same time, I have a great feeling of delicacy in giving utterance to them, because of certain modern obstacles. We have nowadays to be merely commonplace. We have to wait on the reports in the newspapers, representative of the whole machinery which has been growing up all over the world for the making of life superficial. It is difficult to fight through such obstructions and to come to the centre of humanity.

However, I have this one satisfaction, that I am at least able to put before the world the mission to which these last years of my life have been devoted. As a servant of the great cause I must be frank and strong in urging upon all this mission. I represent in my institution an ideal of brotherhood, where men of different countries and different languages can come together. I believe in the spiritual unity of man and therefore I ask the world to accept this task from me. Unless it comes and says: "We also recognize this ideal," I shall know that this mission has failed.

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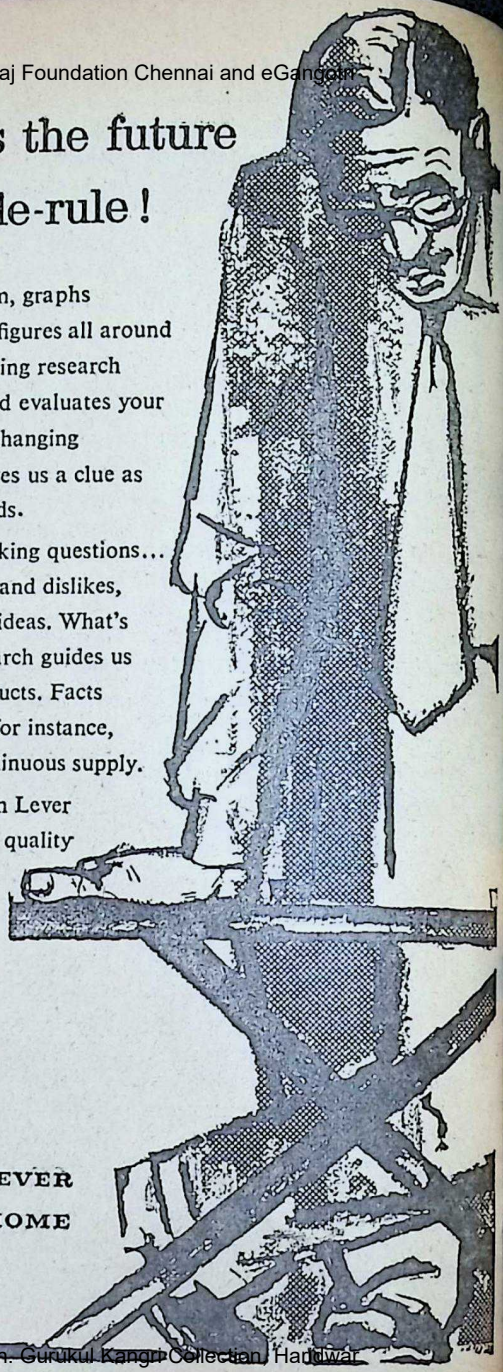

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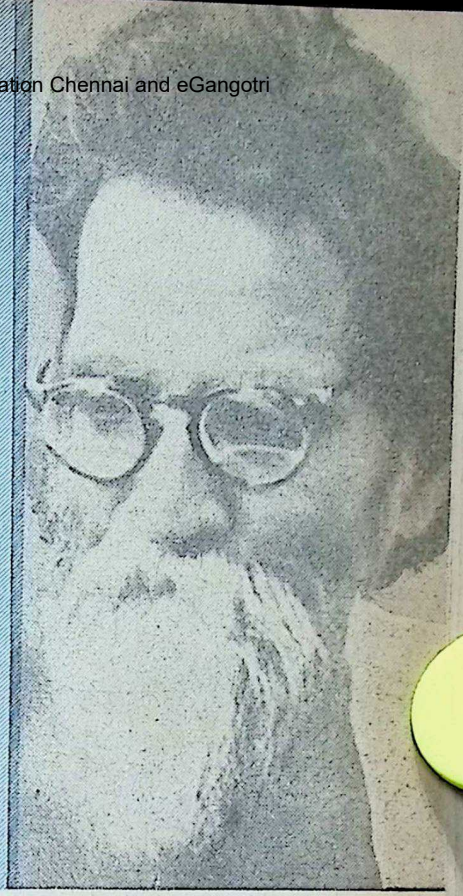
ARMA YOGA
d SANNYASA

Acharya Vinoba Bhave



ANNYASA and *Yoga* are both such high concepts that in their absoform they cannot be emd in any human being. though they cannot be conei by the body, they can be rehended by the mind. We to stop with describing in is what the perfect *yogi* and perfect *sannyasi* are like. will always remain ideal inaccessible, but as examwe should take those who approached the ideal. Then, as in geometry, we should take it that these are perfect *yogis* and perfect *sannyasis*.

We illustrate *sannyasa* by Suka and Yajnavalkya. As *karma-yogis,* the *Gita* itself mentions Janaka and Sri Krishna. Lokamanya Tilak, in *Gita Rahasya*, gives a long list: "Janaka, Sri Krishna and others followed this path; Suka, Yajnavalkya and others followed that path." But thinking a little, one sees that the distinction evaporates as if written with water.

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Yajnavalkya was a *sannyasi*, Janaka was a *karma-yogi*. That is, Janaka, the *karma-yogi*, was a disciple of Yajnavalkya the *sannyasi;* but Sukadeva the *sannyasi* was the disciple of this same Janaka! Suka was the disciple of Janaka, who was the disciple of Yajnavalkya. First the *sannyasi*, then the *karma-yogi*, and then again the *sannyasi*, so the garland is strung. Thus *yoga* and *sannyasa* succeed each other in the same line.

Vyasa said to Suka, "Suka, my son, you have no doubt attained wisdom, but no *guru* has yet set his seal on you. Go therefore to Janaka." Sukadeva went.

Janaka was sitting on the third floor of his great palace. Suka was a forest-dweller. His eyes drank in the sights of the city as he went along. Janaka asked him, "Why have you come here?"

Suka answered, "To get knowledge."

"Who sent you?"

"Vyasadeva."

"Where do you come from?"

"From the *ashram*."

"What did you see in the market on the way?"

"I saw rows upon rows of sweets piled up on all sides."

"And what else did you see?"

"I saw sugar dolls walking and talking."

"And what else?"

"For my coming up here, there were solid sugar steps."

"What else did you find?"

"Here too, I see sugar pictures everywhere."

"What do you see now?"

"One sugar doll talking to another."

Then Janaka said, "Now you may go. You have attained all wisdom."

Suka had secured what he wanted, a signed certificate from Janaka. The point is that the *karma-yogi* had accepted as disciple the *sannyasi* Suka. Suka no doubt remained a *sannyasi* but how delightful the situation is!

Parikshit was under a curse —he was to die in seven days. He had to get ready for his death. He needed a *guru* who could teach him how to die. He sent for Sukacharya, who came and sat cross-legged for 24x7= 168 hours, narrating the *Bhagavata*. He did not once change his position, and went on with his story without a break. What is wonderful about this is that though he had to work intensely for seven whole days, he felt no strain. Though he was constantly working, it was as if he did no work at all. He had not even a feeling of effort. The truth is that *sannyasa* and *karma-yoga* are not two different things.

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...ence the Lord says:

...kam saankhyam cha yogam
...yah pasyati sa pasyati.

...e truly sees, who sees San-
... and Yoga as one."

...e who realises that *Sankhya*
... *Yoga* are one, can be said
have understood the real
...et. The one acts while be-
... inactive, and the other,
...gh he acts, does not feel
effort.

... real *sannyasi,* one who is
constant *samadhi,* and free
... all distorting passion—if
keep one such with us for
days, what light, what en-
..., he radiates! What could
be achieved by repeated
...rs through the years comes
... because we look at him,
...use he is with us.

...hen the mind is purified by
...ok at a photograph, when
heart is filled with devotion,
and holiness by looking at
picture of a dead person,
...t inspiration can we not de-
from seeing a live *sannyasi?*

...e *sannyasi* and the *yogi*
... bring good to the world.
...e one case, though it seems
though action has been re-
...ced, this state of renuncia-
... is filled to the brim with
...n. It holds boundless crea-
power and illumination.
... the *sannyasi* and the *kar-*
...yogi are *jnanis,* seers, and
entitled to the same high
...e.

Though the names are different, the substance is the same. They are two modes of the same reality. A wheel in rapid motion seems at rest. The state of the *sannyasi* is similar. From his *shanti,* from his peace and steadiness, flows infinite power, endless movement. Mahavira, Buddha and Nivrttinath were such realised souls. Though all the endeavours of the *sannyasi* have ceased, and come to a rest, he does mighty deeds. As stone means *pashana* and *pashana* means stone, "sannyasa" means "karma-yoga" and "karma-yoga" means "sannyasa."

Though all this is true, yet the Lord adds a qualification. He says that *karma-yoga* is better than *sannyasa.* When the two are identical, why should the Lord prefer one? Is this a joke?

When the Lord says that *karma-yoga* is better, he speaks from the standpoint of the *sadhaka,* the seeker after perfection. To do nothing, and yet to do all things, is possible for the *siddha,* the perfect one, not for the *sadhaka,* the seeker. But even he can practise in some measure the method of doing all things and yet doing nothing. The one rule is impossible for the seeker, it is appropriate only to the *siddha;* but the other is practicable to a certain extent even for the seeker.

Action through inaction is a riddle beyond the understanding

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of the *sadhaka*. *Karma-yoga* is both the way and the goal, but *sannyasa* is only the goal. From the point of view of the *sadhaka, karma-yoga* is preferable to *sannyasa*.

On the same principle, the Lord, in the *Gita*, Twelfth Chapter, stresses the *saguna* (God with form) rather than the *nirguna* (God without form). The *saguna* engages the mind and the senses, while the *nirguna* does not. The *nirguna* has no use for the devotee's hands, feet or eyes—all his senses remain inactive. The *sadhaka* is not able to use them aright for their own fulfilment. But in *saguna*, the eyes can see the Lord's form, the ears can hear His praises, the hands can offer worship to Him and serve human beings, the feet can take him on pilgrimage—thus all the organs are assigned appropriate work and gradually given over to Hari, the Lord. But in *nirguna*, there is a ban on all this —the mouth is shut, the ears are closed and the hands and feet bound. The poor *sadhaka* looks at the state of being bound in and shut up, and is frightened. How could *nirguna* find a place in his heart? If he sat in silence, his mind will soon be filled with a succession of unrelated thoughts. And the nature of the senses is such that they invariably do what they are told not to do. Isn't that so in advertisements? They write, "Don't read this," on top of something and everybody reads it first. You say, "Don't read this," to see that everybody reads it and reads it attentively. In *nirguna* the mind wanders.

Not so in *saguna bhakti*. Here there is *arati* and *puja* (ritual worship) and compassion and service to living beings; here there is work for the senses. Once you have engaged the senses in work you can say to your mind, "Now you can go where you like." But then the mind wants to go nowhere, it is delighted to stay; without knowing it, it is one-pointed. But if you try consciously to concentrate it on something, it will run away and escape you.

If you engage the various senses in noble and beautiful tasks, and then give the mind freedom to wander, it would prefer to stay. It will say, "I shall stay where I am." But if you order it to sit quiet, it will say, "I'm off."

Because man has a body, *saguna* is easier and therefore better. The art of acting and yet not clinging to it is preferable to action through inaction because it is easier.

There is room in *karma-yoga* for effort and practice. Through *karma-yoga* one can learn to control the senses and, little by little, detach the mind from all activity. And if the method does

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to succeed today it is bound to succeed some day.

The case in practice distinguishes *karma-yoga* from *sannyasa* but in the state of perfection, they are the same. Though their names are different, and they appear to be two, they are in reality one. In one, the demon of *karma* is dancing without, but peace reigns within. In the latter, though nothing is done, there is a power to shake the three worlds. In both cases the reality is different from the appearance. If perfect *karma-yoga* is *sannyasa*, perfect *sannyasa* is *karma-yoga*. There is no difference; but for the seeker, *karma-yoga* is easy. In the perfect state, both are one.

Changadev sent a letter to Jnanadev. It was just a piece of blank paper. Jnanadev was younger in years, so he could not begin respectfully with "Pujya....." He could not begin with the blessing, "Chiranjivi" because Jnanadev was superior in wisdom. He could not decide how to begin the letter. So Changadev sent off the blank *(kora)* paper. It first reached the hands of Nivrttinath. He read it and gave it to Jnanadev. Jnanadev too read it and gave it to Muktabai. Muktabai read it and said, "Changadev has become so big, but he is still *kora*, hollow."

Nivrttinath read another meaning in it. He said, "Changadev is *kora*, innocent; he is pure and taintless and deserves to be taught." And he asked Jnanadev to answer this letter. Jnanadev wrote a letter of sixty-five *ovis* (Marathi stanzas). It is still known as "Changadev's Sixty-five". Such is the delightful story of this letter!

It is easy to read what is written, but very difficult to read what is not written. You never come to the end of it. In the same way though the *sannyasi* seems a hollow reed *(kora)*, a blank piece of paper, he is full of illimitable action.

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In the perfect state *sannyasa* and *karma-yoga* are of equal worth, but the practical value of *karma-yoga* is higher. A currency note for fifty rupees, and a gold coin of the same value, so long as the government is stable are of equal worth. But if there is Revolution, the note is worth nothing. You can always get something in exchange for the gold coin, for it is, after all, gold. In the ultimate state, renunciation of *karma* and *karma-yoga* are of equal value, because, in both there is equal *jnana* (knowledge) and its value is *ananta* (infinite). No matter what you add to infinity, the value remains infinite. When *karma-tyaga* and *karma-yoga* are added to perfect *jnana* which is infinity, they become equivalent. But once you remove *jnana* from both sides of the equation, *karma-yoga* is more valuable than *karma-tyaga* to the *sadhaka*, the seeker. It is only when we add firm, pure *jnana* to both that they become equal.

When the goal has been reached, *jnana* plus *karma* = *jnana* plus *akarma*. For the *sadhaka* it is difficult even to understand action through inaction. He can understand the inaction through action. *Karma-yoga* is found both in the path and in the goal, but *sannyasa* only in the goal and not in the path.

In the terminology of the *sastras*, *karma-yoga* is both the way and the goal, the *sadhan* and the *nishtha*, but *sannyasa* is only *nishtha* and "*nishtha*" means the ultimate state.

[Excerpts from *Talks on the Gita*]

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भेदान्नेति चेत्, नएकस्यामपि ॥
स्वाध्यायस्य तथात्वेन हि समाचारेऽधिकाराच्च
सववच्च तन्नियमः ॥

—*Brahma-Sutra*

VIDYAS in UPANISHADS

• Swami Sivananda

THE Vidyas or mystic meditations on Brahman are described in the Upanishads, mainly the *Chhandogya* and the *Brihadaranyaka*. These are discussed in detail in the third Pada of the third Adhyaya of the *Brahma-Sutras*.

These Vidyas are helpful in meditation both on the Saguna Brahman and on the Nirguna Brahman too. There are, according to the *Brahma-Sutras*, three kinds of meditation: Nirguna, Saguna and Pratika—Unconditioned or Attributeless, Conditioned or Qualified and Symbolical or Idolatrous. Many of the Vidyas abound in qualitative and relative conceptions of the Highest Self. But, in spite of this limitation, these Vidyas can be utilised even for Nirguna Meditation, provided the meditator conceives of the absolute aspect of the descriptions given therein and avoids all dual and gradatory differentiations. Even then, some Vidyas like the Bhuma Vidya, the Maitreyi Vidya, etc., are highly useful even for Ahamgraha Upasana and Nirguna Dhyana of the Vedantins. Meditation must be practised only on one Vidya suitable to the temperament of the meditator. The fruit of these meditations is Atyantika-Sukha or absolute happiness, free from the pain of birth, life and death in Samsara. Here are described some of these important Vidyas enunciated in the Vedantic Upanishads. These Vidyas cannot be meditated upon without being directly initiated by a Guru (Teacher). They are very complex and hard to understand for oneself without a guide.

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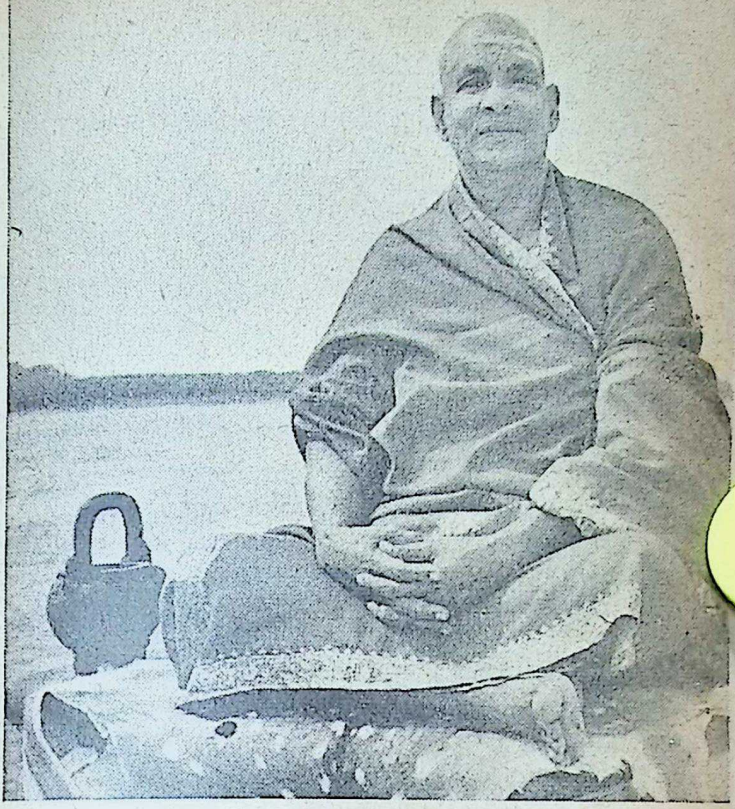

1. *Sat-Vidya*

This Vidya occurs in the *Chandogya Upanishad*, VI, 2. 1 2, where Uddalaka instructs Svetaketu on the nature of Existence.

"In the beginning, O son, this was mere Existence, one only without a second. Regarding this some others say—at first this was mere non-existence, one alone without a second. From that non-existence proceeds existence. But verily, O son, how can this be? How can existence come from non-existence? Hence, O son, this was existence only in the beginning, one alone without a second."

From non-existence existence cannot come out, for, even non-existence is an existence, a being. As regards the sentence in the *Taittiriyopanishad* which says that existence came from non-existence, it is explained that here non-existence refers to the state of Avyaktam where the manifold world does not exist and from which the existence of the world is evolved. Meditation on Sat-Vidya enables

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one to assert the reality of the Sat aspect of the Absolute whose essential nature is Chit and Ananda. In continuation of this, Uddalaka asserts the great dictum of identity,—"Tat Twam Asi"—"That thou art."

2. *Bhuma Vidya*

This Vidya occurs in the *Chhandogya Upanishad,* VII. 24, where Sanatkumara instructs Narada on the nature of the Unconditioned Infinite Plenum or the Fullness of Being.

"Where one sees nothing else, hears nothing else, understands nothing else,—that is called the Infinite Plenum. But where one sees something else, hears something else, understands something else,—that is called the little finite. That which is Infinite is Immortal, and that which is finite is mortal."

This is perhaps the greatest of all the Upanishadic Vidyas, for it sums up the entire result of all philosophies and Vedantic enquiries. It treats of the most exalted Absolute State of unlimited bliss and immortal life after attaining which one returns not to mortal existence. In continuation of this, Sanatkumara mentions that the Infinite, the Self, the "I" are all identical and that this One Being alone is the Truth. The knower of this Vidya becomes the Self-Emperor and exists as the Infinite whole.

3. *Maitreyi Vidya*

This Vidya occurs in the *Brihadaranyaka Upanishad.* II, 4 and IV. 5. Sage Yajnavalkya instructs his Brahmavadini wife, Maitreyi, on the nature of the Highest Self.

"O dear, not for the love of this all, this all is dear, but for the love of the Self, this all is dear. This Atma (Self), O Maitreyi, is to be seen, heard of, reflected upon and meditated upon. O dear, through the seeing of, hearing of, reflecting upon and knowledge of this Self, all this becomes known. Where there is duality as it were, there one sees the other, smells the other, hears the other, speaks to the other, thinks of the other, understands the other. But where one's Self alone exists everywhere, then through what can one see what, through what can one smell what, through what can one hear what, through what can one speak to what, through what can one think of what, through what can one understand what? Through what can one understand that by which everything else is understood? O dear, through what can one understand the understander?"

The Bhuma Vidya and the Maitreyi Vidya form the culmination of the entire philosophy of the Upanishads. The Absolute Reality is affirmed and declared in boldest terms in these two Vidyas. The non-existence or the illusory nature of the world-phenomenon and the truth of the One Indivisible Essence is asserted. When cause and effect are different from one another there arises the concept of duality. When cause and effect are blended into one, everything becomes One without a second. These two Vidyas are useful for the highest

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...rvaitic Meditation on the un-...ditioned Absolute.

4. *Shandilya Vidya*

This Vidya occurs in the *...handogya Upanishad*, III. 1. ...is Vidya is ascribed to the ...e Shandilya.

"Verily, all this is Brahman; tran- ...l, one must worship it as that ...m which this comes forth, as that ...o which this will be dissolved, as ...t in which this lives. This, the ...l of mine within the heart, is ...hman. Into Him I shall enter on ...parting hence."

This Vidya further extends its ...ni of meditation by conceiv- ...of the Self as smaller than ...atom and bigger than the ...iverse, containing all works, ...ires, mind, life, odours, tastes, ...being unspeaking and uncon- ...rned, etc. Thus the Vidya is ...ted to Saguna Meditation, ...ugh by divesting it of such ...rticular attributes it may be ...d for Nirguna Advaita Me- ...tion also.

5. *Dahara Vidya*

This Vidya occurs in the *...andogya Upanishad*, VIII. 1.

"This abode, the small lotus that is ...e within this city of Brahman, ...d the small space within that ...s—what is there within this ...ce, that is to be searched out, that ...ainly is to be known. Verily, as ...ensive as the external Akasha, is ...s eternal Akasha. Within it are ...tained the heaven and the earth, ...h fire and wind, both sun and ...n, lightning and stars, both what ...s here and what does not exist; ...rything here is contained within ...

This is one of the greatest of the Vidyas. The all-pervading and all-inclusive nature of the Self is stressed upon in this Vidya. In this meditation, the meditator feels the whole universe as his Self and excludes nothing from the One Self. This Vidya further explains the identity of the external and the internal, the objective and the subjective, the macrocosmic and the microcosmic, the universal and the individual, Brahman and Atman.

6. *Vaishwanara Vidya*

This Vidya occurs in the *Chhandogya Upanishad*, V. 12 to 18. Asvapati Kaikeya describes the Vaishwanara Vidya to Uddalaka and five other seekers after knowledge of the Vaishwanara Self.

"Its head is heaven, its eye Surya, its breath Vayu, its trunk Akasha, the Apas its bladder, its feet the earth, its breast the sacrificial altar, its hand the sacrificial grass, its heart the Garhapatya fire, its mind the Anvaharyapachana fire (Dakshinagni), its mouth the Ahavaniya fire."

Thus the Vaishwanara Self is described as pervading the three worlds. The attainment of excellence, effected through this Vidya is proportional to the extensiveness or the inclusiveness of the conception of the body of the Vaishwanara Self that is meditated upon. A limited conception will bring limited results and a wider conception will bring greater results, and

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absolute conception will bring immediate salvation.

7. *Panchagni Vidya*

This Vidya occurs in the *Chhandogya Upanishad*, V. 3 to 10, and *Brihadaranyaka Upanishad* VI. 2, and also in *Kaushitaki* briefly. In this Vidya of five fires, five acts of the universe are conceived of as sacrifices with their fire, fuel, smoke, flame, coals and sparks.

Fire	*Fuel*	*Smoke*	*Flame*	*Coals*	*Sparks*
1. Heaven.	Sun.	Light-rays.	Day.	Moon.	Stars.
2. Rain-cloud.	Wind.	Mist.	Lightning.	Thunderbolt.	Hailstones.
3. Earth.	Year.	Space	Night.	Quarters.	Intermediate Quarters.
4. Man.	Speech.	Prana.	Tongue.	Eyes.	Ear.
5. Woman.	...	...	...	...	...

The soul on its journey from heaven to be born again in a body has to pass through these five fires in order to acquire its fresh body. Fire disintegrates as well as integrates the body, it destroys and creates the body during death and birth respectively. The soul acquires new and new bodies as it descends and ascends through these fires. Each time the soul takes a body in each of these five planes an Agnihotra is performed in order to get a body in each world. The organs of the body in their relation to the soul are here the officiating priests of the Agnihotra sacrifices. Each preceding sacrificial oblation has the succeeding one produced as the food. One who has got the knowledge of the fires ascends to Saguna Brahman through the Devayana Path.

8. *Udgitha Vidya*

This Vidya occurs in the *Chhandogya Upanishad*, I, II.

"OM! Thus one should meditate on the Udgitha, for, one sings the loud chant with OM! The essence of all things is the earth. The essence of earth is water. The essence of water is plants. The essence of plants is the person. The essence of the person is speech. The essence of speech is the Rik (hymn). The essence of Rik is Sama. The essence of Sama is Udgitha. This is the best essence of all essences, the highest, the supreme, the eighth, the Udgitha."

This meditation on Udgitha-OMkara is one of the best methods of Upanishadic Sadhana. OM is the supreme essence of Shabda or Sound, and Sound is the source of the entire universe. Hence OM is all the three worlds, past, present, and future and even what is beyond the threefold time. During chanting and meditation on Udgitha-OMkara the process of sound as determined by the *Sama-Veda* and explained in the

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Chandogya Upanishad have to be adhered to. OM is the highest symbol of Brahman, the Shabda-Brahman, from which proceed the Vedas and the worlds. This meditation can be used both for Saguna and Nirguna Realizations.

9. *Purusha Vidya*

This Vidya occurs in the *Chandogya Upanishad,* III. 16. Here a person is described as a sacrifice.

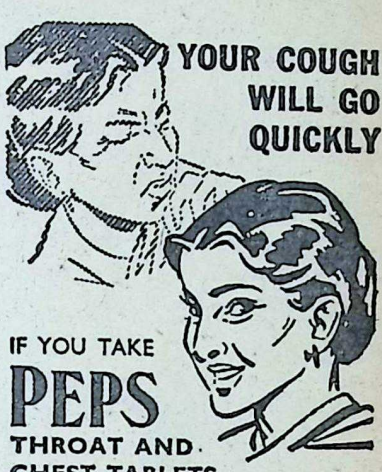
"Verily, a person is a sacrifice. His first twenty-four years are the morning oblation, the next forty-four years are the midday oblation, the third forty-eight years (i.e. until the age of 116) are the third oblation."

One who knows this Vidya lives for 116 years without sickness or disease. The Upanishad says that Mahidasa Aitareya who knew this Vidya said "Oh! Why do you afflict me with sickness? I cannot be destroyed by thee." And he lived for 116 years. Even so any one who knows this.

The details of this Vidya are given in the *mantras* 1 to 7 of the sixteenth section of this Prapathaka. This is a method of meditation on one's own life as a sacrifice in order to live a healthy long life.

The first part of the life is devoted to study, the second to household life and the third to spiritual practices. The universalisation of one's conception of life leads to immediate liberation.

[*To be continued*]



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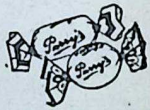

Sweets

because they are so delicious, so pure, so wholesome

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Rama-Raksha MAHA-MANTRA

—Swami Vimalananda

In this article, the learned author draws our attention to the source of the great Rama-raksha Maha-mantra which saint Samartha Ramdas who inspired Shivaji popularised and of which today Swami Ramdas of Anandashram is a great exponent.

THE *Ananda Ramayana* is a devotional work. It deserves to be read by all who look to Sri Ramachandra as an ideal divine personality. We do not get any clue from the book as to its author or the place and time of its production. Some incidents described in the course of the narration seem to show that Tulsidas was conversant with this work and was to some extent inspired by it.

One striking feature is that Sri Ramachandra is presented in it both as the *Maryada Purushottama* and *Rajadhiraja*—that is, as an ideal man of supreme spiritual, moral and social perfection and also as the divine Overlord of all lords. All its narrations, descriptions and didactic digressions go to establish this central ideal. And the lucid, flowing, simple, impassioned verses serve this end eminently.

There are in the work a number of psalms, hymns, praises, and holy formulae particularly designed to invoke and sustain devotion to Sri Ramachandra, the Supreme Reality.

The *Ananda Ramayana,* which consists of nine *kandas,* is in the form of a colloquy between Siva and Parvati into which many episodes are woven as reports of other colloquies between different persons appearing in the scene. The second *kanda* opens with the story of Ramdasa and Vishnudasa. Somewhere in the region of Dandakaranya, about the middle of the Godavari, there was a *muni* called Nrisimha. He had a son called Rama and a pupil by the name Vishnu. For their unbroken devotion to Sri Ramachandra, they were known as Ramdasa and Vishnudasa in the neighbourhood.

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Ramdasa visited various *tirthas*, performed *sraddha* at Gaya and repaired to the southern bank of Gautami river where he settled as a dutiful householder imparting knowledge to worthy disciples.

Vishnudasa desired to know more about the deeds of Sri Ramachandra and His greatness from Ramdasa and there followed a long conversation between the two on these topics. The rest of *Ananda Ramayana* hangs on the thread of their conversation.

In the fifth *sarga* of the fifth *kanda* we get the Rama-raksha Maha-mantra as imparted by Siva and reported by Ramdasa. 'Rama-raksha' consists of about 40 verses in a variety of melodious metres and in mellifluous diction; it is soaked in the sweetness of love for and dependence on the supreme Lord Sri Ramachandra:

श्री शब्दपूर्वं जयशब्दमध्यं जयद्वयेनापि
पुनःप्रयुक्तम् ।
त्रिः सप्तकृत्वा रघुनाथनाम जपंनिहन्यात्
द्विजकोटि हत्याः ॥

In the above concluding sloka of the *Rama-raksha Stotra* is embedded the famous *mantra* 'Sri Ram Jai Ram Jai Jai Ram,' popularised by Samartha Ramdas, the great saint who inspired Shivaji.

At the present day Swami Ramdas, the founder and light of Anandashram, who has become a *siddha* in the great *mantra*, is popularising it. He has scattered the seed of this *mantra* with 'Om' added at the beginning, in thousands of hearts. It is by the power of this *Rama-raksha*, Ramdasa tells Vishnudasa in the *Ananda Ramayana*, that Skanda was able to vanquish the fierce Demon Taraka.

In the very first *sarga* of the Rajya Kanda of *Ananda Ramayana*, Ramdasa again imparts to Vishnudasa the Sri Rama Sahasranama, as taught by Maheswara to Uma and reported by Sanatkumara who heard it from Ganesha. After giving the various *Kavachas* in the fifteenth *sarga* of the penultimate Manohara Kanda, Ramdasa introduces a number of *mantras* for Kirtana. These may be sung to the accompaniment of *veena* and other instruments.

Usually, *mantras* have greater power if they are repeated mentally (*Manasa Japa*) or muttered inaudibly (*Upamsu Japa*). But here it is definitely stated, in contravention of the Smriti rule, that Rama *mantras* here given are to be loudly sung. The wording of the following *mantras* clearly show that they are meant to be such. And that they are *mantras* is clear from the fact that they are given in the form of codes later deciphered as it is usual in the Mantra Sastra.

The decoded *mantras* are:—

1. Dasaratha nandana
meghasyama
Ravikula nandana Rajarama
2. Rama Jaya Rama Jaya Rama
Jaya Rama

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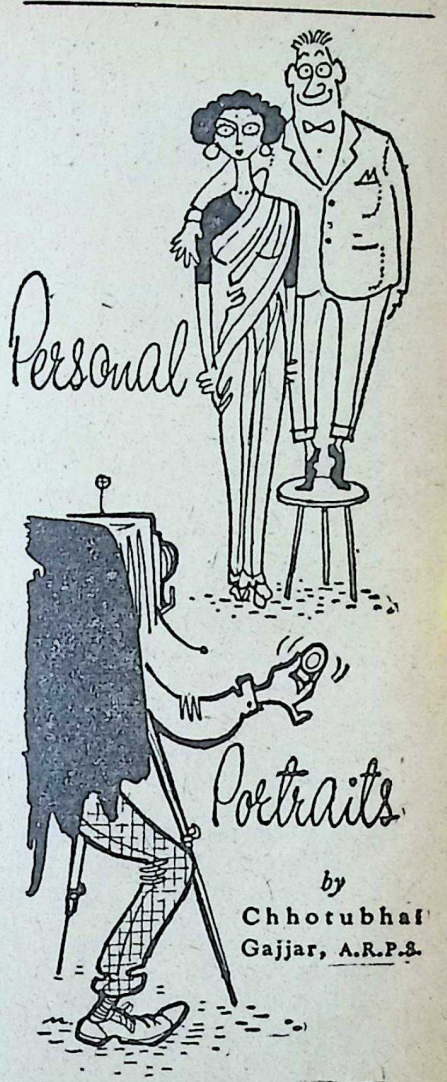
3. Rajiva lochana meghasyama Sitaranjana Raja Rama
4. Sri Rama Jaya Rama Jaya Jaya Rama
5. Sitaranjana meghasyama Kausalya suta Raja Rama
6. Raghuvara Kulajatam Vande Surabhusuragitam
7. Kausalya suta Rama Sitaranjana meghasyama
8. Dasaratha nandana meghasyama Sitaranjana Rajarama
9. Vande Raghuviram Sitakantam Ranadhiram
10. Jayarama Jayarama Jaya Jayarama
11. Sitaraghava
12. Panchavati sthitha Rama Jaya Jaya Dasaratha nandana Rama
13. Dasaratha sutabalam, Vande Ramam Ghananilam
14. Kodanda Khandana Dasasira mardana Kausalyasuta Rama Sitaranjana Rajarama
15. Kodanda Khandana Ravana mardana Kausalyasuta Rama Sitaranjana Rajarama
16. Sitaranjana Rajaram
17. Mam pahy atideenam Raghava tvat pade yugali linam

Ramdasa concludes that these are meant not only for Japa but also for chanting in a melodious tune and they are as effective as any other *mantra* which men utter. Those who are able to compose *mantras* on this pattern may do so without any harm whatsoever, the purpose of all *mantras* being the perpetuation of a continuous flow of divine thought accompanied by surrender, love and absorption. *Ananda Ramayana* is thus a source of inspiration for all seeking Divine Love.

[*Courtesy:* Vision]



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Navina Uttarakandam

Like Bhishmacharya of old, Rajaji is a pillar of strength to our nation. With his wisdom and courage he has been moulding the moral and spiritual shape of our people like a seasoned sculptor. Future history will record his services to this country and the world in letters of gold.

In this drama Rajaji has given a poetic interpretation of the Uttara Kanda of the RAMAYANA.

[*Scene:* Rama's camp in front of Lanka Fort]

(*Agni presenting Sita after the ordeal*)

Rama: You have come unscathed as I had expected! Welcome dearest.

Sita: Lord, I entered the fire not as a test but to immolate myself, to go back to where I belong. But Agni has brought me back to earth. Give me leave to spend the rest of my days in this world in the forest, with a Rishi.

Rama: How can I part from you? How can I grant this wish of yours? My dearest! Forgive me for what I did and accompany me to Ayodhya.

Sita: Lord! It cannot be. I have done my life with you. After what you said to me when the battle was over and I was sent for to meet you, it is no longer possible for me to join you.

Rama: That was done to satisfy the common folk as I am king and must live above the suspicion of vulgar weakness for women and teach by example the common Dharma.

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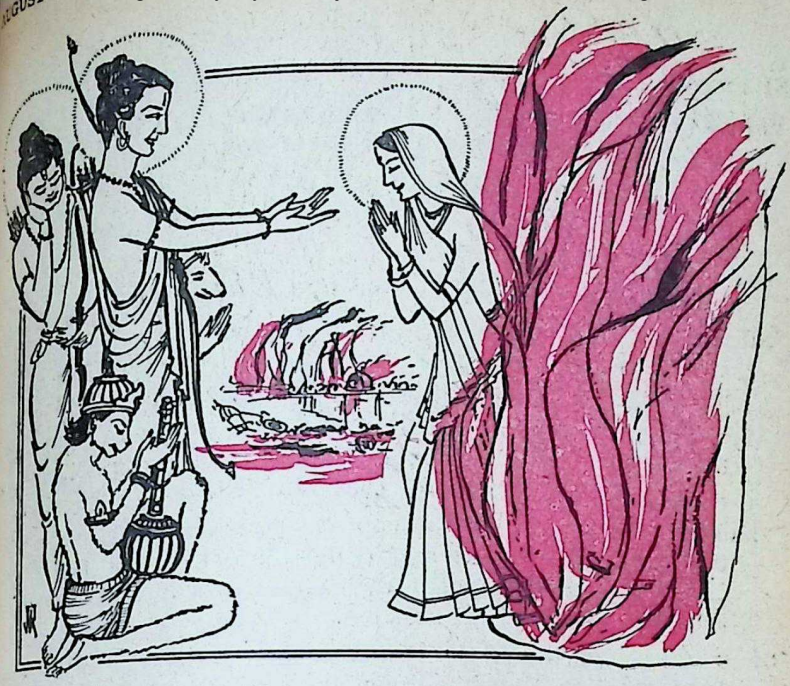

Sita: Do so, indeed! For your *Avatar* was over with Ravana's death, even as the God in Parasurama lapsed when you met him on the way back from Mithila. You are just man now. Not so is the case with me. I know who I am. I belong no more to you. I have gone back to the world of Gods and have come to live my life for some time yet before joining my Lord the Eternal.

Rama: Are you serious or are you playing with me, dearest?

Sita: The play is over, Aryaputra. You must be King. Your divinity is over. I cannot be your queen any longer. My divinity continues. Hanuman or Lakshmana, blessed souls both of them, will take me to Valmiki's ashram, where I shall live on the past and its memories.

Rama (*bowing to the Gods*): Must it be so, holy sires?

Vasishta: So be it!

Rama: Lakshmana, do it then. May Sita's wish be obeyed.

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[*Scene:* Valmiki's Ashram]

Sita: Are these the boys, revered Sage?

Valmiki: Yes, Sita. These blessed youths shall be adopted by you and the world shall call them your sons.

Sita: O, they are worthy boys, my heart melts to them. Blessed be they and learn to sing the divine story as you sing it to them.

(*Embraces Lava and Kusha*)

Valmiki: I shall teach them to sing the Ramayana and instruct them to go round the land telling your story, and uplifting the souls of men and women.

Sita: May they indeed be able to do it as you would have them do! My blessings on them. Yes, they will do it, sure, and the story is all that remains.

Valmiki: They will sing the story of your suffering and purify the hearts of sinners and delight the souls of the pious. Look upon them as your own sons from now on and may the world know them as such.

Sita: Yes, indeed and let them melt the heart of the man Rama too, the king in Ayodhya, and all his people.

[*Scene:* Valmiki's Ashram]

Valmiki: Are you satisfied, Sita?

Sita: I am, Holy Sire. They sing most beautifully. (*She embraces Lava and Kusha*) I have nothing more to do here in this world. O, mother Earth! Receive me into your bosom.

(*The earth opens out and receives Sita*)

Valmiki: Ha! Are you gone, Mother? Oh, dear rishis all, I am sad.

Sages: It befits you not to grieve.

Valmiki: I do not grieve, but I can't help it. I am sad, sadder than when I saw the male bird killed by the hunter.

[*Scene:* The Palace in Ayodhya]

Rama: Who are these youths singing such ravishing music?

Vasishta: They have come from Valmiki's ashram. They will sing your story, King, and the story of your blessed queen.

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Rama: My story! My queen! Fool that I was to lose her! *(Weeps)*

Vasishta: Weep not. You have long to live yet and the golden image of Sita has the power to comfort you during that period and lift you above the mortal world. Shall we gather the people to hear the Ramayana?

Rama: Yes, Holy Sir, do so.

[*Scene:* The Palace in Ayodhya]

Lava and Kusha (*Singing the Ramayana*):

सर्वा पूर्वमियं येषामासीत् कृत्स्ना वसुंधरा।
प्रजापतिमुपादाय नृपाणां जयशालिनाम् ॥ etc. etc.

Rama, Bharata and others and the assembled sages and people listening transported.

[*Scene:* Kishkinda]

Tara: Surely, Ruma, you cannot find fault with Sita. She did the right thing in my opinion.

Ruma: When a husband claims her company, could ever a good wife refuse and ask him to remain content with a golden image?

Tara: Sita's Lord is in Heaven. Rama is no longer her Lord. Rama shed his divinity with Ravana's death, for Narayana's work was over with the removal of the Rakshasa from earth. With the arrow that was shot out to drink Ravana's life, went Rama's divinity also.

Ruma: I cannot understand these things.

Tara: You cannot, sister. But do not blame dear Sita. How sweet is the story as the twin youths sing it. I almost forget my grief over dear Vali.

Ruma: You are great, sister. You are greater than the rishis.

Tara: Do not confuse me with your praises. Let me go to my hut where Jambavan waits for me to tell me more about Narayana and all His sport, and about the Cowherd boy who will come to make more wonderful things than Rama himself and teach men how to live, how to do and yet not do.

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Srimad Bhagavata is a sacred fount from which all can drink deep the nectar of joy of God-consciousness. Like the Bhagavad Gita, its teachings are catholic, assigning proper places for jnana, bhakti, and karma. It teaches Bhagavata-dharma or universal love, a safe and sure guide to God-realization.

Below is given an episode from Bhagavata where Parikshit drives Kali out of his kingdom and gives him an asylum. Its lesson is obvious.

LEBENSRAUM for KALI-PURUSHA

ON hearing that Kali has invaded his kingdom, King Parikshit put on his martial uniform and riding on a chariot, went about reconnoitring.

As he sped along the banks of river Saraswati, he saw at a distance someone dressed as a king belabouring a bull and a cow. The latter were shedding tears.

The bull was as white as the lotus-petal. The blows were so heavy and incessant that the poor animal was shaking like a weatherpane out of mortal fear. Strangely enough, the bull had only one leg.

Parikshit who was witnessing this monstrous act could contain himself no longer. He put on his golden coat-of-mail, and with drawn arrow proceeded to where the man was beating the bull. Asked Parikshit of the beater, "Who are you? Why are you harassing my subjects? Obviously you are no king, for your action betrays your low birth. Is it because Krishna and Arjuna have departed from this world that you think it safe to harass innocent animals at lonely places? For this sin you shall pay with your life."

Turning to the bull, King Parikshit asked: "Who are you and why do you walk with one leg? What happened to your other legs? Oh bull, please be assured that the Kurus will never fail to protect their subjects. Please don't shed any more tears."

Addressing the cow, King Parikshit asked: "Mother, you too weep no more. I promise to protect you and punish the wrong-doer."

Hearing the heartening words of the King, the bull replied: "King, it fully becomes you coming from the Pandavas whom even Lord Krishna served, to have sought to save

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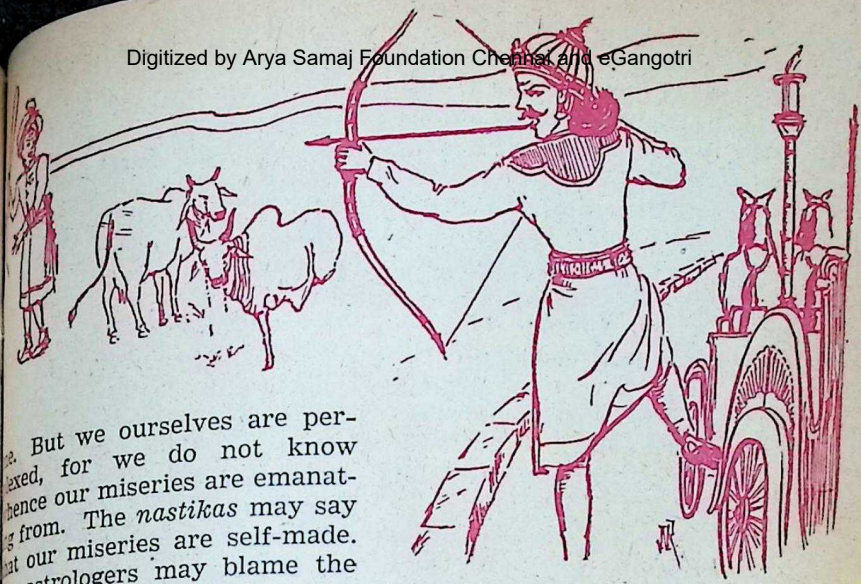

...e. But we ourselves are per-...lexed, for we do not know ...hence our miseries are emanat-...g from. The *nastikas* may say ...at our miseries are self-made. ...he astrologers may blame the ...anets; the *mimamsakas* may ...xplain them as the outcome of ...ur Karma, and others may say ...hat they are inherent in us. ...ut *astikas* say that our happi-...ess as well as sorrow emanate ...om the Almighty God. O pious ...ing, it is for you to find out ...he truth of these statements ...ith your learning and ...iscernment."

Struck with the wisdom of ...ose words, king Parikshit ...ndered deeply over them as ...result of which his ignorance ...nished. In a flash he recog-...ed the bull as no other than ...harma-Devata.

In his new-found knowledge ...erefore he replied, "O bull, it ...said in the *sastras* that even ...ough clearly known, the iden-...y of an assailant should not ...e revealed, for the revealer is ...ually culpable. Since your ...ly conforms to that standard, ...u are no other than Dharma himself. Further, everything happens through *Maya* or the will of God which has made you withhold the name of the assailant.

"You had four legs in the Krita-yuga. They were: *tapa*, *soucha*, *daya* and *satya*. Of these the first three were broken by *vismaya* (wonder), *asanga* (foul company) and *mada* (pride) and the last, namely satya or truth, alone remains on which you are presently standing and wish to stay. And now the great Kali-purusha wants to break that leg too.

"I can now see that this cow is no other than Mother Earth. The Almighty lightened her burdens and has left her to the mercy of callous monarchs. That makes her weep."

Having consoled them thus King Parikshit drew his sword and aimed it at Kali-purusha. But the latter, frightened for life,

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took off his disguise and fell at the feet of Parikshit begging for mercy.

King Parikshit replied: "Evil one! I shall spare your life but you should quit my country forthwith, for if you stay on, my country will be ridden by avarice, falsehood, theft, wickedness, renouncing of religions, poverty, deceit, quarrel and pride. Our land known as Brahmavarta is a sacred country. Learned sages propitiate Hari by sacrifices. You are unfit for living here."

On hearing this command Kali replied: "O virtuous King, I do not know where to go, for you go everywhere! You may yourself therefore command me to go to any place you desire."

Parikshit replied: "Go then, evil one, and live where there runs gambling, drinking (of intoxicants), frequenting of bad women and killing".

Pressed for a bigger *lebensraum*, King Parikshit allotted the following places too: places where untruth, pride, passion, envy and enmity rule.

Kali now rules in these regions.

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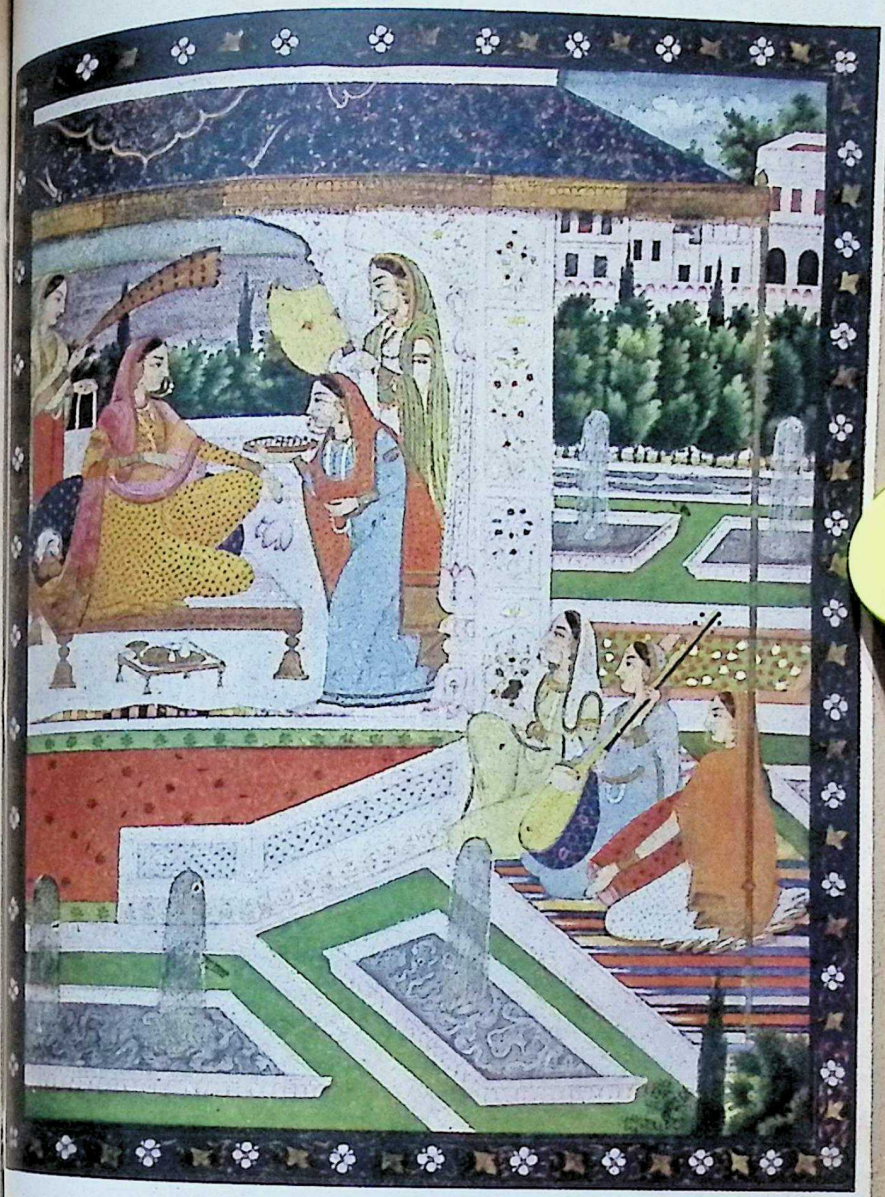

Rang-Lila (Jyeshtha Month)

[*Pahari: Early 19th Century*]

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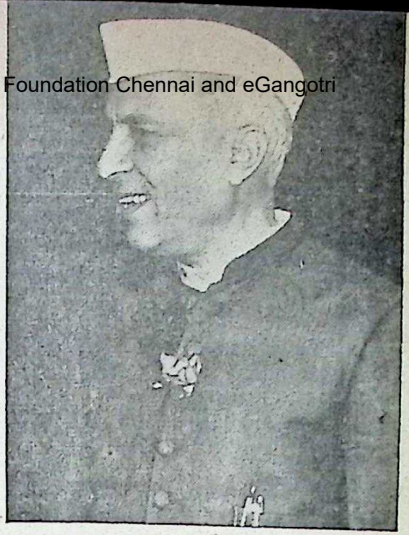
Jawaharlal Nehru

DIA'S GENIUS FOR MATHEMATICS



Our Prime Minister's scholarship is as wide as it is varied and catholic. A historian by instinct, his humanitarian outlook invests his writings with a glow that evokes a ready chord in the hearts of those who read them. His Discovery of India from which the present article is an excerpt, contains some of world's most inspired writings.

HUNDRED and fifty years ago, during Napoleon's time, La Place : 'It is India that gave us ingenious method of exing all numbers by means n symbols, each symbol reg a value of position, as s an absolute value; a prol and important idea which rs so simple to us now that more its true merit, but its simplicity, the great ease it has lent to all compus, puts our arithmetic in rst rank of useful inven- and we shall appreciate the grandeur of this achievement when we remember that it escaped the genius of Archimedes and Apollonius, two of the greatest men produced by antiquity.'

The origins of geometry, arithmetic, and algebra in India go back to remote periods. Probably to begin with there was some kind of geometrical algebra used for making figures for Vedic altars. Mention is made in the most ancient books of the geometrical method for the transformation of a square into rectangle having a given side:

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ax = c. Geometrical figures are even now commonly used in Hindu ceremonies. Geometry made progress in India but in this respect Greece and Alexandria went ahead. It was in arithmetic and algebra that India kept the lead. The inventor or inventors of the decimal place-value system and the zero mark are not known. The earliest use of the zero symbol, so far discovered, is in one of the scriptural books dated about 200 B.C. It is considered probable that the place-value system was invented about the beginning of the Christian era. The zero, called *shunya* or nothing, was originally a dot and later it became a small circle. It was considered a number like any other. Professor Halsted thus emphasizes the vital significance of this invention: 'The importance of the creation of the zero mark can never be exaggerated. This giving to airy nothing, not merely a local habitation and a name, a picture, a symbol, but helpful power, is the characteristic of the Hindu race from whence it sprung. It is like coining the Nirvana into dynamos. No single mathematical creation has been more potent for the general on-go of intelligence and power.'

●

The adoption of zero and the decimal place-value system in India unbarred the gates of the mind to rapid progress in arithmetic and algebra. Fractions come in, and the multiplication and division of fractions; the rule of three is discovered and perfected; squares and square roots (together with the sign of the square-root √); cubes and cube-roots; the minus sign; tables of sines; ¶ is evaluated as 3.1416; letters of the alphabet are used in algebra to denote unknowns; simple and quadratic equations are considered; the mathematics of zero are investigated. Zero is defined as a−a=0; a+0=a; a−0=a; a×0=0; $\frac{a}{0}$ becomes infinity. The conception of negative quantities also comes in, thus $\sqrt{4} = \pm 2$.

These and other advances in mathematics are contained in books written by a succession of eminent mathematicians from the fifth to the twelfth century A.C. There are earlier books also (Baudhayana, c. eighth century B.C.; Apastamba and Katyayana, both c. fifth century B.C.) which deal with geometrical problems, especially with triangles, rectangles, and squares. But the earliest extant book on algebra is by the famous astronomer, Aryabhata, who was born in A.C. 476. He wrote this book on astronomy and mathematics when he was only twenty-three years old. Aryabhata, who is sometimes called the inventor of algebra, must have relied, partly at least, on the work of his predecessors.

The next great name in Indian mathematics is that

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...skara I (A.C. 522), and he ... followed by Brahmagupta ...C. 628), who was also a fa... astronomer, and who stat... the laws applying to *shunya* ...ero and made other notable ...ances. There follow a succes... of mathematicians who ...e written on arithmetic or ...bra. The last great name is ... of Bhaskara II, who was ... in A.C. 1114. He wrote ...e books, on astronomy, ...bra, and arithmetic. His ...k on arithmetic is known ...Lilavati' which is an odd ...e for a treatise on mathema... as it is the name of a wo... There are frequent refer... in the book to a young girl ... is addressed as 'O Lilavati' ... is then instructed on the ...blems stated. It is believed, ...out any definite proof, that ...rati was Bhaskara's daugh... The style of the book is ... and simple and suitable ... young persons to under... The book is still used, ...ly for its style, in Sanskrit ...ols.

...oks on mathematics con...ed to appear (Narayana ... Ganesha 1545), but these ...mere repetitions of what ...been done. Very little ori... work on mathematics was ...e in India after the twelfth ...ry till we reach the mod... age.

...seems clear that some ...ledge of Indian mathema... and especially of the place... system of numbers, had penetrated into western Asia even before the formal embassy carried books to Baghdad.

●

Mathematics in India inevitably makes one think of one extraordinary figure of recent times. This was Srinivasa Ramanujam. Born in a poor Brahmin family in South India, having no opportunities for a proper education, he became a clerk in the Madras Port Trust. But he was bubbling over with some irrepressible quality of instinctive genius and played about with numbers and equations in his spare time. By a lucky chance he attracted the attention of a mathematician who sent some of his amateur work to Cambridge in England. People there were impressed and a scholarship was arranged for him. So he left his clerk's job and went to Cambridge and, during a very brief period there, did work of profound value and amazing originality. The Royal Society of England went rather out of their way and made him a Fellow, but he died two years later, probably of tuberculosis, at the age of thirty-three. Professor Julian Huxley has, I believe, referred to him somewhere as the greatest mathematician of the century.

Ramanujam's brief life and death are symbolic of conditions in India. Of our millions how few get any education at

(Continued on page 88)

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What Life Has Taught Me

... never utter a threa
or make a promise whic
you cannot carry out ...

Y. N. Sukthankar
(Governor of Orissa)

IT is said that experience is the name men give to their follies or sorrows. I do not myself accept this statement as entirely correct. In remembering one's past days one need not have to brood over one's follies or sorrows. Surely there are pleasant patches in one's life about which one can think in retrospect or speak, and such a recital of one's experience might prove of some interest and even profit to him who remembers, as well as others.

I passed the Indian Civil Service open competition examination in London in 1921 and joined my first post as Assistant Commissioner, Akola, Berar, on the 15th August 1922. Akola was considered a "hot spot", the temperature often running to 118 or 119 degrees, and on the P & O steamer "Caledonia" by which I returned to India, I was the recipient of much commiseration from my fellow passengers when they knew where I was going, particularly the Britishers who were returning to their jobs in India either in Government service or trade and business.

The year 1921 in which I passed the ICS examination might justifiably be described as a "vintage year," as most of those who passed out that year had a distinguished career in the Civil Service and rose to occupy much coveted posts in their later life; to mention only some names, Sri K. P. S. Menon (ex-Ambassador at Moscow), Sri V. R. Pillai (Secretary-General, Ministry of External Affairs), Sri B. R. Sen (Director-General of FAO), Sri Sukumar Sen (Election Commissioner) and Sri Venkatachar (President's Secretary—now our High Commissioner in Canada).

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reported myself at the Bom-
Secretariat to the Resident
uty Secretary who was an
officer by the name of Hugh
(later Sir Hugh Dow, Gov-
r of Bihar and Sind in un-
ded India). In years to
e I was actually to work
er him for a fairly long
iod as Deputy Secretary and
nt Secretary when he became
retary to the Government of
ia in the Commerce Depart-
nt.

still remember the day I
bed up the steps of the over-
d bridge at Akola railway
ion and trudged along to
platform on the other side.
was the first in my family,
at least three generations,
enter Government service
as I walked along, wonder-
to myself what life had in
e for me. A ramshackle car
waiting for me to take me
the Deputy Commissioner's
galow (there were no Col-
rs in the old C.P. Commis-
which included Berar; be-
a non-Regulation province
e officers were known as De-
Commissioners). My first
uty Commissioner was a
chman. Both he and his
were a pleasant couple.
did not put me up at their
e as the very next morn-
the Governor of C.P., Sir
k Sly, was paying his cold
her visit to Akola and he
the Commissioner, Berar,

were the guests of the Deputy Commissioner and his wife. I was therefore put up in a tent not very far away and for about a week I had all my meals with them. There was a great personal tragedy in the Deputy Commissioner's life, so he retired prematurely. It may be because of this or some other circumstances that he did not have much heart in his work and was inclined to be easy-going. He was never considered as an effective or an efficient officer.

The Akola station of those days was not much different from other stations, although, chiefly on account of the climate, it was by no means popular among British officers. Being a great cotton producing

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centre, it had an importance of its own and was considered a rich district. The four districts of Berar in those days—Akola, Amraoti, Yeotmal and Buldhana —paid in land revenue an amount equal to what was paid by the whole of the Central Provinces. The station, as usual, was divided into the so-called "civil station," the various "peths" and "bustees." "Jatharpeth," which was rising fast and named after an Indian Commissioner who was a distinguished member of the old uncovenanted Civil Service, was the modern part of the town mostly occupied by lawyers and other prosperous professional men. There were two clubs, one an English club where the only Indian members were myself and the Dasturs, a rich Parsi family, and the other an Indian club called the Mitra Samaj. I was a member of both the clubs and, as in those days I played a good game of tennis, I was much in demand at both the clubs.

While it was true that my first Deputy Commissioner was a pleasant person to deal with, I would not apply that description to some of the Deputy Commissioners who succeeded him. Indeed, a number of them were harsh, ill-tempered, exacting officers whom at times I immensely disliked in those days when some arguments which I considered unpleasant from my own personal point of view to... place. Nevertheless, looking... back upon those days I feel ... owe a great deal to all of them... and to one of them particularly... who was perhaps the worst ... the whole lot. Although I was... sure then, that they felt, in re... turn, an equally strong dislik... for me, I was agreeably surpris... ed to learn from a reliable source... later on—some one who ha... occasion to see my confidential... reports—that most of them ha... actually thought and spoke... well of me.

This particular Deputy Commissioner, who I said was the worst of the whole lot from the temperamental angle, was very keen on teaching me my job and he made it a practice to call me up with all my pending cases and other work to his house every Monday morning at ... a.m. to make sure that I becom... well versed in the mysteries ... the various laws and procedure... Some of the lessons which ... learnt from him, either direct... or indirectly, come back to m... mind. He impressed on me the importance of analysing every problem and every situation that may be facing me, by framing, mentally, a series of issues... He exhorted me to put to my... self the question "Is it true... that" on every occasion that ... had to make up my mind about anything in dispute. For instance, if there was an allegation that A beat B, with a view

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nd out whether that was ct and what were the cir- stances in which the beating place, I had to put a series "Is it true" questions to my- and group the evidence d them. I must admit that, lly, I never repeated the it true that" incantation, but advice taught me, as time on, to itemise things and out the essentials in regard various cases that used to e up before me for decision. always told me to take a lem to bits and try and e each bit separately and see how far these solutions together, and build them again into a final solution he main problem. He even ted on physical application his method. For instance, e was an election to the l Legislative Council of e days, and in Akola, a poli- ly minded constituency re he and I were the re- ing officers, the voting was k and active and a very number of votes were cast. tually a very large number oting papers had to be ted. I started picking out huge sack the voting papers then counting and totalling up, noting the totals on a e of paper. He stopped me doing so and made me them in bunches of ten, when a hundred were ed up in this fashion, fresh papers were taken out and disposed of. This helped me to count the votes quickly and methodically, and as they were in groups of tens and hundreds, the counting became easy and automatic.

Another point he always insisted on was to cut out lengthy and discursive replies. He insisted on short, almost terse and "to the point" replies to any references that may come up to the District from the Nagpur Secretariat or elsewhere. His admonition against lengthy replies was inspired by the fear that in writing at length you only exposed a larger surface for attack and got into further entanglements.

Another lesson which he taught me was never to utter a threat or make a promise which I could not carry out. Considering how lightly people in our country promise each other to do this or that, or threaten each other with all kinds of dire consequences on the slightest provocation, this advice has, in my view, a special value of its own.

But, above all things, he attached priority No. 1 to prompt and effective disposal of whatever bit of work came up. His characteristic warning was "Never let work grow under your feet and never allow yourself to be bogged". His view was that, even if a wrong deci-

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sion was taken, there were appellate and other similar authorities to put matters right, but, apart from this, there could always be three or four correct answers to a problem which people according to their different temperaments or background could offer. It did not make the slightest difference to history, according to him, which answer was given, but whichever answer was given it should be given promptly and effectively so that people were left in no doubt about its meaning and did not have to hang about your court or office for an unnecessarily long time.

I have endeavoured throughout my career to practise these precepts. Although all my experience has been confined to Government service and administrative work, I think these lessons are full of sound commonsense and could be put to good use in any walk of life. If any of my young readers about to embark on their career in any field of activity should find them useful and practise them successfully, these brief reminiscences will have served their purpose.

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The Statesman whom I admire

Sir K. Sheshadri Iyer

Dr. C. P. Ramaswami Aiyar

HE Nineteenth Century produced in India a galaxy of notable administrators were able fully to display talents in the so-called cely States.' Most of the er appointments in the utive and Administrative s in British India were pied by British civilians in some parts of the coun- by British Army officers. highest positions to which ans could aspire in British a in the early years of the ury were of a subaltern cter. Indeed, even at the when I entered the Bar, osition of a Collector or of retary to the Board of Re- e was the summit of an In- s ambition, the only excep- being in the domain of the A few High Court judge- had been thrown open to n talent and men like Sir thuswami Aiyar, Sir Guru- Banerjee, Kasinath Triam- Telang and Mahadev Go- Ranade could leave their anent impress in the Law rts and they conspicuously d in the growth of Indo- n jurisprudence.

Sir K. Seshadri Iyer

It was in the Indian States that there arose the opportunity for the full efflorescence of Indian ability and men like Sir Salar Jung of Hyderabad, Sir Dinkar Rao of Indore and Sir T. Madhava Rao who was successively Dewan in Travancore, Baroda and Indore, made history during their lives. All of them passed through their period of eclipse, opposition and of misunderstanding but they triumphed by their strong character and

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their genius and overcame all obstacles; and their place is secure in the chronicles of the country. Sir Seshayya Sastry, like Romesh Chandra Dutt and R. Raghunatha Rao and, in later times, S. Srinivasa Raghava Iyengar, attained the highest position open to Indians in British service and then obtained the opportunity to serve in Indian States with great distinction. Sir Seshayya Sastry in particular, was the maker of modern Pudukkotta and occupied the position of Dewan-Regent for several years. He, like many of the others already referred to, was not only a great administrator but wielded a trenchant style which, especially in the case of Sir T. Madhava Rao, R.C. Dutt and Seshayya Sastry, was evidenced in Minutes and Memoranda which are a delight to read even now and which formulated memorable policies.

Dewan C. Rangacharlu and Sir K. Sheshadri Iyer, both Dewans of Mysore can not only be ranked with the foremost of the personages referred to, but, in some respects, their contributions were unique and epoch-making.

It will be remembered that in 1831 (which curiously was the year of Rangacharlu's birth), the British Government deposed Mummadi Krishnaraja Wodiyar and assumed the administration of Mysore. Those who have had the occasion to examine the inner history of this transaction have noted, with sorrow and some indignation, the steady policy which was pursued by men like Bowring and Cubbon and even the Viceroy, Lord Canning, which, on the one hand deprived Krishnaraja Wodiyar of real power and, on the other encouraged the Maharaja's subordinates, after having actually ministered to his weaknesses and over-generous instincts, to carry tales against the Ruler to the Paramount Power. Unmindful alike of argument and even treaty, Mysore was brought under the direct rule of the British Government for 50 years and until, owing to the indefatigable efforts of the Maharaja aided by her agents like Tirumal Rao and tried friends like Gazulu Lakshminarasu Chetty, the merchant-prince of Madras, public opinion in England was roused. In memorable and caustic phrases, John Morley, then the Editor of the *Fortnightly Review* and long afterwards, a prominent member of the British Cabinet, lashed out against the policy of the British Government which, he described, as resulting in the despising of England in Europe and the hatred of England in Asia. "We have abandoned," Morley said, "our legitimate influence in the West in order to annex in the East. We are making ourselves despised in one Continent in order to make ourselves hated in another."

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...t." John Morley was, in ... matter, helped by a great ...n, Dadabhoy Naoroji. The ...s of Krishnaraja Wodiyar ... partially recognised in ... but it was not until 1881 ... what is called 'Rendition' ... place.

... Rangacharlu, like Ranga... Sastry, Sir T. Madhava ... Seshayya Sastry and many ... notables, was a student of ... Powell and they were all ...cients of the Madras Presi... College. C. Rangacharlu ...easily one of the most re...kable men that India has ...duced. He was a brilliant ...incorruptible disciplinarian ... a strong administrator and ... a veritable democrat, who ... decades in advance of his ... After a brilliant scholas... career, he passed what was ...d the Public Service exami...n and became a clerk in ... Madras Collectorate. When ... was only 25 years of age, ...ublished a Paper on 'Bri... in which he attacked some ...is own relations for their ... of integrity and, at the ... time, pointed out the in...uacy of the salaries of In... officials. He further ex...d the imperfections of the ...nue system and the errors ...dministrative officers. Its ... remarkable feature was ... he insisted on the forma... of Popular Assemblies. It ... matter for congratulation ... his superior officers, espe... Mr. Taylor, appreciated his motives and recognised his worth. When Taylor became a Member of the Viceroy's Council, he used to consult Rangacharlu on various matters. Rangacharlu's promotion was rapid and when he was Assistant Inams Commissioner in Madras, he drafted a scheme of Village Panchayats which was a monument of industry and vivid sympathy with the rural population. He pleaded for the revival of Village Municipalities which, as they matured, should relieve Government of many minor duties which Government cannot profitably undertake and which would serve also as a bulwark against official repression.

Krishnaraja Wodiyar died a broken man in 1868, within a year of the Rendition and Rangacharlu, then a Deputy Collector in Madras, was, when he was 35 years of age, appointed Commissioner to revise the Palace establishment in Mysore. Later, he was made Controller of the Maharaja's household. It is characteristic of Rangacharlu that, whilst in a subordinate official position in the State, he wrote a Paper strongly critical of the fifty years of British administration of Mysore and the shortcomings of their rule. The corruption directly and indirectly fostered and encouraged in the British administration was fearlessly exposed. It says much for the detachment and impartiality of the British autho-

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rities of that time that soon after, Rangacharlu was appointed Revenue Secretary in 1871. As so often happens, Rangacharlu's advancement was bitterly opposed on the ground that he was a non-Mysorean and baseless charges were levelled against him which were not fortunately heeded.

It was in 1881 that Chamrajendra Wodiyar was installed as Maharaja and on the same day Rangacharlu was appointed as Dewan and President of the Council. He took charge soon after a most disastrous famine. He has left behind him a description of his duties testifying alike to his penetration and to his fearlessness. He says: "My work includes the reform of the abuses of a bureaucratic regime, I have to revive education, to improve sanitation, to extend commerce, to raise the political and moral status and the character of the people and, at the same time, to keep on good terms with the English Residents who are not always very amiable and lastly to protect the Ruler against the corrupting influences of his Court." In a memorable Address to the Mysore Representative Assembly which he established as the first of its kind in India, he made observations on Finance and on Agriculture and Industries which are apposite even today. Above all, he insisted that in the administration of Mysore, the people should be associated and a beginning was thus made of an Annual Meeting of representative landholders, merchants and others. His views on popular education, on the relation of the Government with the educated classes and students and on the elevation of women, were at least fifty years in advance of his days.

Unfortunately, Rangacharlu died within a couple of years after he assumed the Dewanship; and no greater instance perhaps of his sagacity could be furnished than his unerring choice of his successor, K. Sheshadri Iyer who was born in 1845 in a village near Palghat and who, losing his father at an early age, grew up under the fostering care of a mother whose circumstances were very straitened. To the end of his days Sheshadri Iyer acknowledged his indebtedness to his elder brother and to his mother with deep gratitude. His school career was brilliant and he early displayed a talent for figures which afterwards stood him in good stead when he dealt with the State's finances and public works. As in the case of many other administrators of those days he started as a clerk and then a translator in the Collector's office at Calicut where Rangacharlu was Deputy Collector. Thus began a friendship which was fraught with notable consequences. Rangacharlu, as already stated, came to Mysore in 1868 and within a few months

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his arrival, Sheshadri Iyer s appointed as Judicial She- adar. His promotion was d and he became Public Pro- utor, Controller in the Royal usehold and finally Deputy mmissioner. When Ranga- rlu became Dewan, he made his mind to gather around n the most capable and trust- thy persons he could secure l he put Sheshadri Iyer on cial duty to draft certain gulations and rules. This work s done in such a masterly shion that when Rangacharlu s away from headquarters, deputed Sheshadri Iyer to k after the current duties of e Dewan's office. On the th of Rangacharlu in Janu- 1883 and in pursuance of strongly expressed dying shes, Sheshadri Iyer was osen as Dewan at the age of

The position of a Dewan in Indian State is one of pecu- r difficulty and complexity. e people of the State take it granted that he is the real ntain of authority and pat- nage. The Ruler relies on n but very often feels jealous worried if all the credit for e administration is attributed the Dewan. The British Gov- nment of those days treated n as their protege, on the one nd, and, on the other, warn- the Maharaja not to be too pendent on the Dewan. There re in addition constant intri- es on the part of those who wished to displace or succeed him and of those whose desires were thwarted or whose re- quests were turned down.

When Sheshadri Iyer assum- ed the Dewanship, the finances of the State were at a low ebb. The worst famine on record had just devastated the country; but he had the inestimable advan- tage of the example and the pre- cepts of his illustrious prede- cessor to whom he paid a won- derful tribute in the Represen- tative Assembly soon after he became Dewan. He successfully tided over the crisis and soon restored the financial equili- brium. He had also the full confidence and co-operation of the Ruler to start with though, later on, there were certain mis- understandings that came to the front. His administration start- ed with liabilities exceeding the assets by thirty lakhs and with an annual income less than the annual expenditure; but very soon, Sheshadri Iyer effected an improvement in the revenue position. He started the gold mining industry which began to yield substantial royalties. He codified the revenue laws and started the scheme of Agri- cultural Banks to relieve indeb- tedness. He by his wise policy augmented the forest wealth of the country. Large-scale irriga- tion works were started and railways, communications and medical relief were rapidly ex- tended.

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All these steps were taken at a time when the after effects of the plague epidemic following the famine had not yet disappeared and when, in addition, there was a drought in the State shortly after Sheshadri Iyer took up the Dewanship. In fact, he had to use all his persuasive powers to induce the Government of India to postpone the payment of an enhanced tribute which had been decided upon. Proceeding by sure-steps, the deficit position of the State was converted into a surplus and Sheshadri Iyer at once began a scheme of tank restoration in which the ryots concerned were called upon to take their share. A system of State Life Insurance was initiated for the benefit of the public servants and, in order to attract the best talent available to Mysore, a competitive Mysore Civil Service examination was inaugurated; and it is no exaggeration to say that in the matter of Executive, Administrative and Engineering services, Mysore's reputation during many decades was about the highest in India. Indeed, the Mysore Engineers were able to create wide-spread roads, bridges, and irrigation schemes and sanitary improvements throughout the State and in particular in the two cities of Mysore and Bangalore. Sheshadri Iyer began the policy of converting Mysore and Bangalore into beauty spots and places of resort, a policy that has been effectively continued under the guidance of Sir M. Visvesvarayya and Sir Mirza Ismail. Surmounting grave difficulties, adequate water supply to the cities of Bangalore and Mysore was brought into existence. Prospecting for minerals and the formation of the Geological Department also marked the Dewan's administration. Social legislation for the prevention of infant marriages and the promotion of women's education were also amongst the sedulous objects of the Dewan's attention.

When all these projects were under way, Chamrajendra Wodiyar passed away suddenly during a visit to Calcutta. As already stated, and generally speaking, the Ruler and the Dewan worked in the closest harmony with each other. Mr. Thambu Chetty who had been a Member of Rangacharlu's Council was, not unnaturally, disappointed when his junior Sheshadri Iyer was appointed Dewan; but the tact and good nature of both these persons as well as the intercession of the Maharaja eased the situation. The Maharaja was personally instrumental in raising the salary of Sheshadri Iyer from Rs. 3,000 to Rs. 5,000 a month and it is worthy of note that in those days, the Viceroy's sanction was necessary for the purpose.

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Seshadri Iyer was animated loyal to the Ruler. Disproving lofty ideals and impulses but all charges of nepotism, Sheshawas also sensitive to a de- dri Iyer justly remarked that in . From the time of his as- point of efficiency, the Mysore ption of office, he was sub- Judicial, Police, Educational ed to ill-natured criticisms and Medical Departments will the part of those who at- bear favourable comparison with ked him as a foreigner and the most advanced provinces in se who falsely charged him British India. h nepotism and favouritism wards Madrasees. A critical uation arose when Sheshadri er thought that he was not eiving adequate and consis- t support from the Maharaja. the result, within five years his appointment, he tendered resignation in a letter erein occurred the follow- sentence: "My usefulness Your Highness' Dewan and power to do good in ur Highness' name are irely dependent upon not ly the support but even on e appearance of support which ur Highness accords to me". proudly pointed out that was not in the least anxious assert his individuality. He nted out that when he be- me Dewan, the Treasury was pty and even the first instal- nt of the tribute could not paid punctually. He claim- that before the Rendition ere was a grasping clique of cials and weak European offi- s and malignant newspapers. adverted to a class consist- g of a few families that was lty of gross oppression dur- g the British administration d was and is now most dis-

For the second time in 1890, a disagreement arose between the Ruler and the Dewan regarding the contents of an Address to the Representative Assembly and once more, Sheshadri Iyer tendered his resignation stating: "Should Your Highness think that my retirement would promote your happiness and prevent irritation, I beg permission to retire at once." On both these occasions a reconciliation was happily effected. These were the only two exceptions to the uniform spirit of intimate confidence that subsisted between the Minister and the Sovereign.

Generous to a fault, Sheshadri Iyer insisted on adequate recognition being shown to the members of his predecessor's (Rangacharlu's) family. Notwithstanding that the members of the family of Purnayya whose loyalty amidst difficulties to the British Government secured the downfall of Tippu Sultan, were, by no means, friendly to Sheshadri Iyer, he was responsible for generously settling the dispute regarding the Yelandur Jagir that was bestowed on the family of Purnayya.

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The sudden death of the Maharaja in 1894 created a new situation and the Government of India, while sanctioning, in accordance with their insistent claims and prerogatives, the succession of the eldest son, stated that the Maharani, Vanivilas, should be appointed as Regent and that in all matters of importance the Dewan should consult the Resident, as customary, and also consult the wishes of the Maharani. Almost from that moment a new campaign of calumny and vituperation was initiated against Sheshadri Iyer. He had thus to bear a heavy load of afflictions amongst which may be mentioned the fire which destroyed the old Palace in 1896 and a renewed attack of plague in 1898. The "Evening Mail" of Bangalore referred to an imaginary deadlock after the death of the Maharaja, and asserted that Sheshadri Iyer was creating a one-man Government and was reducing the Council to a nullity. At the same time, in relation to the powers of the Representative Assembly, the appointment as Chief Justice of that eminent lawyer A. Ramachandra Aiyer, and various other matters including the personnel of the Council and the proposed appointment to that Council of V. P. Madhava Rao, the Resident began to be obstructively interfering so much so that in a letter to the Resident, Sir William Lee Warner, Sheshadri Iyer had to say: "The Dewan has any amount of responsibility but he has no corresponding power and is liable to obstruction from all quarters." There was, in addition, an attempt to interfere with the discretion of the Mysore Government in regard to certain mineral concessions especially those relating to the Kolar Gold Fields; and even the Viceroy is reported to have brought his personality to bear directly upon the Maharaja without reference to the Dewan. It was at that period that Sheshadri Iyer undertook a sea voyage to Burma and again expressed his desire to relinquish his office. The Viceroy and the Resident however firmly persuaded him to stay on in Mysore 'until the young Maharaja acquired a firm seat in the saddle.'

Knowing that the relations between the Paramount Power and the Dewan were not quite harmonious, intriguers again began a series of newspaper attacks alleging that the Dewan had obtained large loans from the Maharaja and levelling other fantastic charges against him. Sheshadri Iyer was so affected by these attacks that I remember, as a young man, his consulting my father and Sir Bashyam Iyengar on the question of prosecuting the newspapers indulging in defamatory attacks. I also distinctly remember the advice that they then gave in 1900 namely, that

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ry few people outside and
en inside Mysore would no-
e the slanderous attacks but
a complaint or suit were filed
Sheshadri Iyer, both in In-
and even in England there
uld be people whose attention
uld be roused and who would
mp to the superficial conclu-
n that there can be no smoke
thout a fire. The proposal for
prosecution was accordingly
pped; but Sheshadri Iyer was
worried that his constitution
hich had been undermined al-
dy by diabetes, underwent a
llapse and in February 1901 he
d to write to the Maharani
gent regretting his inability
serve as Dewan during the
mainder of the Regency.

It must be admitted, in this
nnection, that some of his wor-
s originated in the constant
ction between the Dewan and
e political section in the coun-
y that found Sheshadri Iyer
ready to accept immediate
d sweeping devolutions of
wer. This section was able
invoke as their authority, the
mple and the precepts of his
edecessor, Rangacharlu.

In spite of all these unwel-
me handicaps, Sheshadri Iyer
ntinued his policy of large-
le improvement. He laid
wn new suburban extensions
the City of Bangalore (Mal-
swaram and Basavangudi),
nstructed the Victoria Hospi-
l and manned it with people
o gave it a unique reputa-
n throughout the country.
His biggest achievement and one which should secure immortality for him in the State is the Cauvery Power Scheme. I can speak with some authority on the magnitude of Sheshadri Iyer's achievement because it devolved on me, much later, to conduct negotiations on behalf of the Madras Government with the Government of Dewan Bannerji in Mysore for initiating the Mettur scheme. It was then that I had occasion to peruse some of Sheshadri Iyer's Notes and Memoranda and to be aware of the masterly way in which he safeguarded the interests of Mysore in regard to the utilisation of the Cauvery waters and obtained an easy victory in 1892 by his advocacy, over the legitimate but badly argued case of Madras. The Cauvery agreement of 1892 was a triumphant vindication of Sheshadri Iyer's tact and powers of reasoning.

The inception of the Cauvery Power Scheme was effected if not against active opposition, at least with the very lukewarm support, of the Central Government. Sheshadri Iyer looked far ahead and realised that in the improvement of irrigation and hydro-electric power lay the industrial and agricultural future of the State. His work has been consistently continued and expanded by his distinguished successors, and especially by that great Engineer-Statesman, Sir M. Visvesvarayya and Sir

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Mirza Ismail, the latter of whom was instrumental in making Mysore and Bangalore veritable beauty spots. But it was Sheshadri Iyer's vision and far-sightedness which made Mysore a pioneer in hydro-electric development and in industrial advancement. This scheme alone should entitle Sheshadri Iyer to claim a position among the three or four makers of modern India. In the execution of this work, he had the advantage of the loyal assistance of Capt. Lotbiniere whom he attracted to his side from Kashmere and he had also the advantage of consultation with and advice from great men like Sir Phirozshah Mehta, Dadabhoy Naoroji, Sir Jamshedji Tata and the other members of his family. He had also around him colleagues of eminence like Chentsal Rao, Sir Thambu Chetty, Sir P. N. Krishnamurti, V. P. Madhava Rao, A. Rangaswami Iyengar and C. Srinivasa Iyengar; but the ultimate credit for originality of conception and inflexible determination to carry out a policy in the face of all handicaps and obstacles, must be exclusively Sheshadri Iyer's. His work was equally conspicuous in the founding of elementary and technical schools and flourishing colleges.

During the whole period, however. when he was engaged in these great schemes, Sheshadri Iyer was not only subject to virulent attacks from outside but suffered the loss of his wife and other domestic trials.

Not less noteworthy than important roads and bridges, scientifically organised railway systems, supply of water, light and electricity and the development of well-planned towns, were his Notes and Memoranda which, like those of Rangacharlu, were momentous and of great inspirational value. It is a pity that even the members of his family are not in possession of these products of his indefatigable brain. One of his biographers thus describes them: "The archives of the Secretariat at Bangalore are full of Minutes and Memoranda enunciating principles and policies in a terse and pointed style and defining the rights and obligations of the State". I trust that the Mysore Government will publish the Notes and Memoranda left by statesmen like Rangacharlu and Sheshadri Iyer to whom Mysore owes no little of its progress and eminence.

Sheshadri Iyer has often been criticised, as other notable personages have been, for being autocratic and arbitrary; but it cannot be forgotten that he was an ardent supporter of, the Indian National Congress from the time of its inception. Indeed, he persuaded the Maharaja to make a handsome donation to its funds. He was, however, a critic of what he termed on a memorable occasion "impatient idealism"; and, not unnaturally,

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is attitude led to open attacks some popular leaders both in e Representative Assembly d outside it. The advanced rty in the Assembly was still the making and it must be id that they afforded easy tar- ts for rejoinder as they too en alternated between idealis- demands and personal re- ests for jobs and favours. It ust, however, be conceded that eshadri Iyer was one of those ho held the view, in the lan- age of the poet "for forms of overnment, let fools contest". is generation had not begun believe that good Government no substitute for Self-Govern- ent.

At the same time, it must not overlooked that Sheshadri er not only tolerated but ac- ely encouraged different ints of view. It is a matter common knowledge that he knowledged his indebtedness men like P. Chentsal Rao and ambu Chetty and even to an owed opponent like P. N. ishnamurthi. Characteristic Chentsal Rao and remarkably scriptive of Sheshadri Iyer s a letter from the former: have no object", Chentsal o says, "to flatter you. You accept my assurance that I gard you as one of the very w men who are intellectual d at the same time generous d good-natured and not into- ated with power. All intellec- al men have the fault and ality of intellectual pride lax their enmity and a move-

which is called strength of mind. But it is, on the whole, a necessary evil". A historian, Sir William Hunter, in one of his papers spoke of Sheshadri Iyer as one who has given his head to Herbert Spencer and his heart to Parabrahman; and no one can adequately appraise the character of Sheshadri Iyer who does not take account his analytical and even sceptical outlook on many problems which, remarkably, co-existed with a fervid faith in the fundamentals of Hinduism manifested in many ways and not least by his loyalty and discipleship to the Jagadguru of Sringeri. He was simultaneously an avowed advocate of many social reforms. The progress of women's education, the discouragement of child marriages, the institution of scholarships for education in foreign countries, were amongst his contributions to the Reform Movement in India. He was deeply interested in Swami Vivekananda's mission and, along with Sir Subramania Aiyar and my father, enabled the Swamiji to proceed to Chicago for the Parliament of Religions. He founded the Oriental Library in Mysore and one of his favourite occupations was to discuss religious problems with the representatives of our ancient culture.

Even after his death, Sheshadri Iyer's opponents did not re-

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ment was set on foot to oppose a memorial to him. He had openly differed from Lord Curzon on many matters of policy and especially in regard to the Kolar gold fields and the Cauvery Power Scheme. But nevertheless, when Lord Curzon, who was distinguished alike by his dynamic energy and capacious intellect and his essential sense of justice, found that there was evinced in Mysore very little enthusiasm for inaugurating a Memorial for Sheshadri Iyer, he insisted on such a memorial. He directed the Resident to arrange for a memorial meeting and wrote as follows to the organisers: "I hold very strongly to the view that the deeds and services of great men should be honoured by public commemoration in the places where they served not merely as a posthumous compliment to themselves, but as an example and stimulus to others. There can be no question that the Maharani, the Maharaja and the Mysore State owe a debt of lasting gratitude to Sir Sheshadri Iyer to whose abilities and labours are largely due the flourishing condition in which the young Chief takes over the administration". To that tribute may be added a passage from a letter of Sir Dinshaw Wacha: "In him the country has lost an administrator of the highest capacity and most matured experience. He was one of the Indian statesmen who had shown himself capable of governing with as much skill and capacity, judgment and discrimination, tact and sympathy, as the greatest of administrators who have left their mark on British Indian history". Finally, Lord Hardinge, when Sheshadri Iyer's statue was unveiled, uttered the following words of appreciation: "Sheshadri Iyer has left a record behind him which marks him out with Sir Salar Jung, Sir Dinkar Rao and Sir T. Madhava Rao, as one of that group of Indian statesmen whose fame has deservedly spread far beyond the borders of their labours and whose names will remain as a lasting example to succeeding generations".

INDIA'S GENIUS FOR MATHEMATICS—(*Contd.*)

all, how many live on the verge of starvation; of even those who get some education, how many have nothing to look forward to but a clerkship in some office on a pay that is usually far less than the unemployment dole in England. If life opened its gates to them and offered them food and healthy conditions of living and education and opportunities of growth, how many among these millions would be eminent scientists, educationists, technicians, industrialists, writers, and artists, helping to build a new India and a new world?

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WINSTON CHURCHILL

MY IDEA OF DEMOCRACY AND FREEDOM

WHO are the friends of democracy, and how is the word "democracy" be interpreted?

My idea of it is that the plain, mble, common man, just the dinary man who keeps a wife d family, who goes off to fight r his country when it is in ouble, goes to the poll at the propriate time, and puts his oss on the ballot-paper show- g the candidate he wishes to elected to Parliament—that is the foundation of demo- racy. And it is also essential this foundation that this man woman should do this with- t fear, and without any form intimidation or victimisation. e marks his ballot-paper in rict secrecy, and then elected epresentatives meet and to- ether decide what Government, even, in times of stress, what rm of government they wish have in their country. If at is democracy I salute it. I spouse it. I would work for it.

★

It has been said that the price freedom is eternal vigilance. he question arises, What is reedom? There are one or two uite simple, practical tests by hich it can be known in the odern world in peace condi- ions, namely:

Is there the right to free ex- pression of opinion and of oppo- ition and criticism of the Gov- rnment of the day?

Have the people the right to urn out a Government of which they disapprove, and are constitutional means provided by which they can make their will apparent?

Are their courts of justice free from violence by the Executive and from threats of mob violence, and free of all association with particular political parties?

Will these courts administer open and well-established laws which are associated in the human mind with the broad principles of decency and justice?

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Will there be fair-play for poor as well as for rich, for private persons as well as Government officials?

Will the rights of the individual, subject to his duties to the State, be maintained and asserted and exalted?

Is the ordinary peasant or workman who is earning a living by daily toil and striving to bring up a family free from the fear that some grim police organisation under the control of a single party will tap him on the shoulder and pack him off without fair or open trial to bondage or ill-treatment?

[*Excerpts from his WAR MEMOIRS*]

Democracy is not based on violence or terrorism, but on reason, on fair-play, on freedom, on respecting the rights of other people. Democracy is no harlot to be picked up in the street by a man with a tommy gun. I trust the people, the mass of the people, in almost any country, but I like to make sure that it is the people and not a gang of bandits who think that by violence they can overturn constituted authority, in some cases ancient Parliaments, Governments and States.

—CHURCHILL

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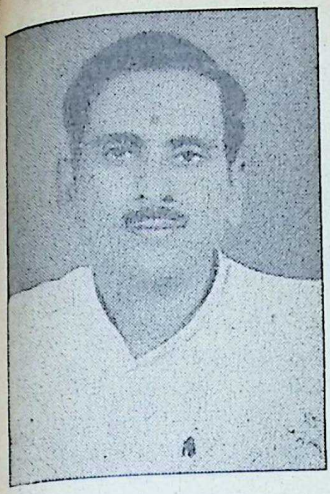

Our aim is to build national character, a democratic way of life, spirit of sacrifice and selfless work.

the Task Ahead

● **Alluri Satyanarayana Raju** ●

Gen. Secretary, Indian National Congress

THE CONGRESS is today faced with enormous problems both internal and external. For years Congress waged a relentless war of liberation undergoing much travail and turmoil, and ultimately succeeded in bringing freedom to the country from alien rule. During the post-independence days we had to face the problem of rehabilitating the refugees from Pakistan, the integration of the numerous States into the Union of India, the preparation of the Constitution of Free India and the holding of the elections with nearly seventeen crores of voters, all of which we had successfully done. The first five years of our post independence period had been devoted to the consolidation of our new Republic on sound basis and at the same time preparing the plans for the development of the country.

During the days of our freedom struggle, the people subjected themselves to any kind of ordeal to liberate themselves from the foreign yoke. When

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the fight for freedom terminated successfully it is but natural that their aspirations are transferred to the satisfaction of other hungers such as the hunger for food, shelter, cloth and other amenities of life. In fact, the people were impatient, as they ought, that with the winning of independence, all their problems would be solved all at once, or otherwise they argued what for had we fought for freedom.

True it is that freedom is wanted not as an end but as a means for getting other things.

We are conscious that we have fought for freedom not as an end in itself but as a means to plan our lives with freedom to ensure unity and prosperity of the Indian people.

We have as our objective the building up of a Socialistic Pattern of Society based on democracy. Democracy is a way of life and it requires a lot of self-imposed discipline to make oneself a good citizen. As Mahatma Gandhi said, "A born democrat is a born disciplinarian. Democracy naturally comes to him who is habituated normally to yield willing obedience to laws, human or divine. Let those who are ambitious to serve democracy, qualify themselves by satisfying this acid test of democracy. Moreover a democrat must be utterly selfless."

Keeping these views of Mahatmaji in mind, we have been trying hard to build up our country's fortunes on the solid foundation of the willing obedience of our people to laws, human and divine. Our plans are accordingly being finalised and everyone of our efforts is being concentrated to build up national character, democratic way of life and spirit of sacrifice and selfless work so that we can achieve our objectives.

Congress, the only organisation of the masses of India that can deliver the goods, had kept all its promises to the people so far and served them to the best of its ability and now it expects from the people their continued support to fulfil the task ahead of raising the standards of life of the people on a par with other nations. This is not an easy task for a country whose people are extremely poor and unless we harness all our resources and are prepared for sacrifices for some time to come, our dreams will not be realised and I am sure that our people who, by nature, are tolerant and disciplined, will rise to the occasion and work for the fulfilment of our objectives under the leadership of the Congress, which has stood many a trial and which is still as vigorous, resourceful and active as ever before.

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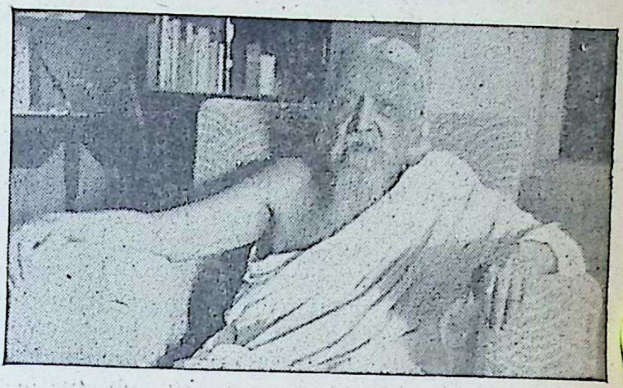
Sri Aurobindo and FREEDOM

homage to ri Aurobindo n his 86th irthday—August 15th.



BY freedom we ordinarily understand a state in which we can do whatever we like, undeterred by any straints. We think that to be le to satisfy our desires without let or hindrance is to be free. t this is a vulgar conception freedom. What we take for edom is, in fact, only a ence, a long rope given to r animal impulses and appees. Instead of being freem, it is the worst form of ndage imaginable. It leads to abject and degrading slavery desires and passions, and imately, through chaos and ffering, to complete ruin. Forunately there is always some cial curb or constraint to prede to a certain extent such a al wreck, and yet there are not a few who choose to drain the cup of licence to its bitter dregs.

Perceiving the treacherous nature of this kind of freedom, human intelligence has devised certain principles and rules which it imposes upon the lower nature, so that a more salutary freedom may be achieved for man and his growth. It is a

Sri Rishabhchand

mental and ethical freedom. In the language of Indian philosophy, it is a freedom of the *sattwic* quality in man by the discipline and subordination of the *rajasic* and the *tamasic*. It is a freedom in which, partly deli-

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vered from the darkness and turmoil of the gross elements of our nature, we enjoy comparative peace and purity, and a modicum of knowledge and harmony. But, sooner or later, we begin to perceive that this too is no freedom. It is a subjection to some mental principles and rules, a code of conduct, which acts as a staff in the hand of a lame or weak man. The moment he lets go his hold upon it, he falls. It is, even at its best, a very partial and precarious freedom, insecure and always open to sudden assaults of the lower forces; for, *sattwa, rajas* and *tamas*, the three qualitative modes of Nature, are ever present, in varying degrees of intermixture and mutual conflict, in every being and thing in the world. When *sattwa* predominates in a human nature, it does not mean that the man has become *sattwic* in every fibre of his being—*rajas* and *tamas* lie in wait for an unguarded moment, and when the moment arrives, as it does even in the life of many a strict moralist, one of them or both together pounce upon him and dislodge him from his hard-won peace and poise. Besides, even when a man is *sattwic*, there are parts of his nature which are *rajasic* or *tamasic*. The freedom of a *sattwic* man is, therefore, held on a precarious tenure. If *rajas* and *tamas* are fetters of lead and iron, *sattwa* is a fetter of gold.

Human consciousness, disgusted with this partial, unstable and ignorant freedom which is yet a subjection of the ego, strains after a freedom which is absolute and invulnerable. It rises beyond the shifting play of the *gunas* to what the *Gita* calls superiority to the three *gunas*, *'traigunatitya'*. This is the perfect freedom of the soul or Purusha. All bonds of Nature, whether they are of lead, iron or gold, are broken asunder for ever. This is the Mukti or Nirvana of Jainism or the Kaivalya of Samkhya. It is, indeed, a wide and luminous freedom. It is freedom from all obscurities and turbidities of Nature, from all mental rules and inhibitions and principles, from all action and reaction, from all dualities of life and death, happiness and suffering, honour and dishonour, gain and loss. It is freedom from even good and bad, *shubhashubha parityagi, ubhe sukritadushkrite*. The soul, liberated from the trammels of Nature, lives in a freedom which is infinite and unconditioned. Its peace and bliss are constant and imperishable, because they are self-existent and not dependent upon anything in the world. They inhere in the soul.

But even this is not the widest and highest freedom to which the Spirit in us beckons us. The soul, if it chooses, can attain to a greater, a more integral and sovereign freedom. Those who

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llise *mukti* or *kaivalya* in the ysical body know well enough t they are free in their soul, the depths of their being, but in their outer, active nature. ture, though considerably med and purified, continues ndamentally in the same old y. Its reactions to the outer uches always recall something the past bondage. This free- m of the soul, however per- ct in itself, is not absolute—it dependent on inaction. It is t and enjoyed in *samadhi* or ep ingathering, but becomes mewhat blurred or clouded hen the consciousness is exter- lised. It necessitates *sannyas* a frequent resort to trance, ence and solitude.

A very great spiritual perso- lity was once asked whether was having certain untoward actions in his nature. He re- ied: "What do I care? The re- tions are not in me, they do t touch me in the least." That indeed, the typical attitude liberated persons towards the ovements of their own nature. ey remain unconcerned and nstantly withdrawn in the re- ote depths of their being, and pe that when the *prarabdha* accumulated *karma* will be hausted, they will depart into e supreme freedom, Brahma- rvana or Parinirvana. The t of their nature being in ackles does not trouble them. Our soul is not only indivi- al, but also universal. Indi- dual salvation, like that of the mkhya or Jainism, precludes from our freedom in our uni- versality and transcendence. We cut out our universal Self and our transcendent Spirit in order to merge in the peace and silence and immortal existence of our individual soul. If, by following the path of the later illusionist Vedanta, we shoot into the Transcendent and abolish our individuality (an illusory individuality!) in it, we forfeit the joy of our freedom in our individual Self and in our universal existence. The Upanishads and the *Gita* call upon us to realise our Self in all and all in our Self; and our freedom cannot be perfect till we realise it in our unity with all. The three poises of our being—individual, universal and transcendent—have to be realised simultaneously if we want to fulfil ourselves in an integral freedom.[1,2].

It may be argued that those who realise the Brahman live in and feel It everywhere, in all beings and things, and they naturally enjoy the illimitable freedom of the Brahman. But, it must be admitted, that they live in the impersonal, immutable Brahman, in its eternal pas-

1. Having realised infinite unity in ourselves, then to give ourselves to the world is utter freedom and absolute empire.—Sri Aurobindo.
2. Freedom comes by a unity without limits; for that is our real being. We may gain the essence of this unity in ourselves; we may realise the play of it in oneness with all others. This double experience is the complete intention of the soul in Nature.—Sri Aurobindo.

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sivity and stillness, and the freedom they give is only a static and passive freedom of the Brahman, which is not absolute, because it is not at once static and dynamic. It is the freedom of (to use *Gita's* expression) the Akshara, not that of the Purushottama.

According to Sri Aurobindo, absolute and integral freedom is attained only by an integral union with the Divine, the Purushottama. We must be one with the Divine in His Being and one with Him in His Nature, for Parameshwara has His Divine Nature, Para Prakriti. Union with His Being only and not with His Divine Nature cannot be called an integral union. But to realise an integral union with the Divine, we have to liberate and transform our lower nature, Apara Prakriti, into its divine counterpart, Para Prakriti. Not by an excision of Nature, but by its total and radical liberation and transformation alone can we rise into an integral union with the Divine; and in that blissful union alone, which is at once static and dynamic, and inclusive of the triple poise of the Divine, can we realise the supreme and sovereign freedom, the absolute and integral freedom of the Divine Himself—freedom in His eternal essence and freedom in His Will to eternal self-expression.

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HIGHLIGHTS OF HINDUISM

J. M. Shelat
[*Judge, Bombay High Court*]

Even the agnostic has a place in HINDUISM . . .

HINDUISM is not merely a religion. It is more comprehensive; it lays wn a way of life. It seeks to ovide, through rules of life d rituals, remedies for man's aladies, physical and spiritual.

Unlike other systems of religion, the Hindu texts do not restrict themselves to providing merely metaphysics or theology but include a variety of subjects.

But laying down a hierarchy in society, the system endeavours to ensure stability. But it takes care to see that the division of society is not static and inflexible. There are numerous instances quoted in the texts showing that through merit an individual could rise from the lowest to the highest grade. Unlike the modern conception of this hierarchy, वर्णाश्रम, it had the least to do with religion in its limited sense. It merely enjoined upon the individual to do this task in accordance with *Dharma*. That meant that each individual in society was expected to do the work prescribed for his class in society.

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But the texts are not content with laying down merely a social code. They prescribe a code which satisfies the intellectual and spiritual needs of man and provides explanations for the problems of life and man's existence.

The Hindu system teaches discipline both physical and spiritual through which the individual reaches the highest summits of knowledge, the knowledge of self, आत्मन्, and subsequently the still higher knowledge of ब्रह्मात्मन्. It is when the seeker attains the realisation of self that he sheds all thoughts of ego and comprehends the oneness of himself with the rest around him. That realisation brings to him the perception that all the conflicts which he saw formerly were the creations of his mind, mere illusions which screened from him the ultimate Truth of oneness.

The object of all knowledge being the realisation of this Truth, it did not matter how the individual attained that knowledge. The individual may follow his own system of thought and may worship the deity he believes in and loves most. Even the agnostic who challenged even the very existence of Divinity and the truth of the Vedas, had a place. This unique tolerance was permitted because the aim of life was to attain knowledge which led in its turn to the discovery by man of the unity of creation and dedication of earthly existence to the welfare of all creation.

Discipline both physical and mental was the core of rules of life. A selfish individual who sought sensuous pleasures with no thought for others was the one most discarded and who had no chance of final salvation. The *ashramas* in life were laid down and rigidly followed to attain this discipline. It was this discipline which enabled some of them to attain highest mental processes which they enshrined in the subtlest *sutras*. It is the glory of our texts that the most complicated thought reached after the most exhaustive analysis is expressed in the briefest and most precise verse.

A life of such rigorous discipline must shed all thoughts of ego, of oneself and must dedicate itself to the highest good of the entire creation. The good that is sought in this fashion is not confined to any class or society, nor is it circumscribed by any regional or territorial limits. The ancients thought in terms of the three worlds, including even the world of the gods and the underworld.

The very connotation of the word *Shiva* is commonweal. The gods, while praying to him, appease him by calling him जगद्बन्धु or विश्वबन्धु. The ancient devotee likewise prayed

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r peace in its highest and most mprehensive meaning:

Peace be to the earth, to the world above and to the underworld,
Peace be to the plants and the trees,
Peace be to the birds and the animals
Let that peace descend on me.

Such dedicated life became ssible only because it was alised that all creation had but e source manifested though may be in variegated forms d that it was through that urce that all life was born e sparks from fire.

The waters of the Ganges, the llow River, the Rhine, the Volga and the Mississippi may show different shades of colours; yet the source of them all is one. Similarly men living on this planet may show different shades of colour. Yet the source of them all is but one and the same. Yet how many times has man forgotten this simplest of thoughts expressed more than five thousand years ago? The glory of Hinduism is that when the world was just waking up from barbaric existence, the ancients of this land had known and even preached the highest of truths, the truth of the unity of creation and the oneness of Divinity.

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Soul of Indian Art

Sri A. S. P. Ayyar
[JUDGE, MADRAS HIGH COURT]

What is it that makes our music and dance and drama different from their counterparts in other climes and cultures? The author's catholic survey is stimulating.

INDIA has never taken kindly to the rude arts of war, or the sordid arts of ney-making. Its 'forte' dur- the ages, from the days of Vedas and Mohenjodaro, been the fine arts of Archi- ture, Sculpture, Painting, etry, Music and Dancing. The soaring spires of Tanjore, rangam, Puri, Konarak and ngaikonda Cholapuram, the enakshi temple at Madura, Kailasa temple at Ellora, the ayogi of Harappa, the Tri- rti of Elephanta, the Nata- a of Chidambaram, Krishna ying the flute, Mahakali cing the Dance of Death, the ncing Girl Image from Mo- jodaro, the Ajanta and Sigi- a paintings, the poetry of miki, Vyasa and Kalidasa, Music of Jayadeva, Puran- adasa, Thyagaraja, Dikshitar, Syama Sastri, Sadasiva Brah- mam, Swati Tirunal, the *Bha- ratanatya* with the *Kathak, Kathakali, Koochipudi* and *Ma- nipuri* varieties, the paintings of "ragas" and "raginis" by the artists of the Rajput and Kan- gri schools, these have been the glory of India—not the blood- stained victories of an Alexan- der, Caesar, Napoleon, Chenghiz Khan or Tamerlane, nor the boundless wealth of a Croessus or Rockefeller.

Hers has been a brave attempt at "Dharma Vijaya", or Cultu- ral Expansion, as apart from the "Lobha Vijaya" exemplified by the conquests by Colonial Powers, and the "Asura Vijaya" exemplified by the conquests of Hun, Mongol, Nazi, Fascist and other dictators.

Music in India, whether Ar- yan or Dravidian, has been al-

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most entirely spiritual in its nature, and for an excellent reason. The quest of India through the ages has been God, and all art, all "vidya" is mobilized and concentrated on "Brahma Vidya", the Science of the Absolute or the Infinite. Now Mathematics, Metaphysics and Music are the three great things which lead to the Infinite in the ascending order of merit. No wonder, Indian music has the backbone of Mathematics, and the soul of Metaphysics, while preserving its unique melody to appeal to the heart as well as the head.

Man is the elder brother of the animals and the younger brother of the gods. He differs from the animals because of the gift of human voice and of the reasoning faculty; he differs from the gods because that voice has not been harmonised wholly with Truth, and that reasoning faculty has not been always used to realise the Oneness of all creation.

The Vedas proclaim *"Nadam Brahma"*, *"Sabdam Brahma"* (God is Sound; God is the Word). Here we get the two great classifications of music, *"Ganam"* or the rhapsody of sounds, not depending on the words, and *"Githam"* or the word with the meaning, in other words, *"Sahityam"*. *"Githam"* has a wider popular appeal, *"Ganam"* has a deeper appeal to the select. All controversy about the language of Music is primarily (though not wholly) confined to the *"Githam"* aspect, which is of the utmost importance, Music itself being called *Sangeetham* (or singing together).

However much the instruments, whether percussion, wind or stringed, may advance, nothing can excel the beauty, melody and harmony of the human voice, and this voice alone can express the "raga", "bhava" and "thala": emotion, expression, and time-sense, the corner-stones of all music.

"Raga" must develop *"anuraga"* or Love; "Bhava" must develop *"sahodara bhava"* or brotherliness; and "thala" must enable us to realise Eternity or Timelessness by means of Time, just as science enables us to explore the unknown by means of the known, and philosophy enables us to plunge into the Infinite with our finite minds.

Music makes for harmony with our fellow-men for the common good of humanity. The lesson is driven in by the need for the voice, the violin and the drum to be in harmony. When they are not in harmony, the result is a jarring and unpleasant noise, and not music at all. The multitudinous noises in a market-place or election booth are irritating and unpleasant like the chatterings of monkeys because of the lack of harmony. The same people uttering their prayers harmoniously, in concert, will make the most tremen-

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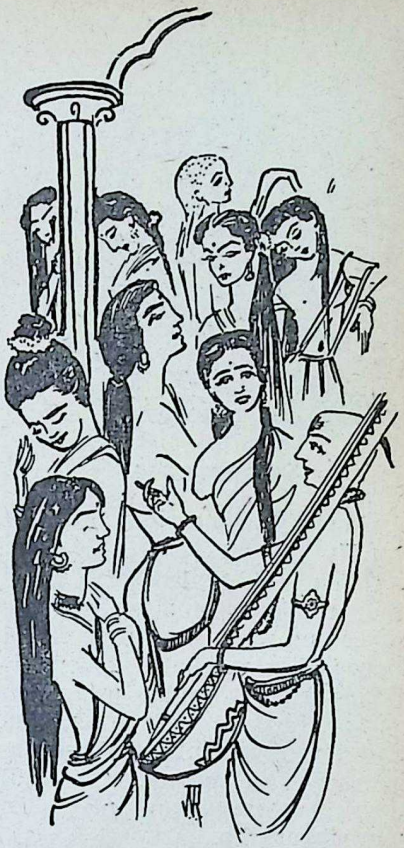
us impression, like commu-
y singing or "saamagaana."
I must say, in this connection,
at while the radio and film
ve greatly increased the num-
r of qualified musicians and
rmously increased the num-
r of appreciative listeners,
ere is a tremendous scope for
rther increase in both. With
e spread of education and the
dication of illiteracy, millions
re will want to listen to good
sic. No doubt a lot depends
hereditary gifts, but a lot
o on training. The Nepalese
verb, "The Gurkha is born
oldier, the Gurung is made a
dier," puts this truth in a nut-
ell.

There is according to Indians,
such thing as perfection in
owledge, much less in Music.
e following story illustrates

Narada, the great adept in
sic and the supreme expon-
t of *"ragas"* and *"raginis"* was
ce persuaded by flatterers to
lieve that he was a perfect
ster of them all. He repeat-
this conviction to Sri Krish-
Krishna said to Narada,
hen we must go to Kailasa
d exhibit your skill to Siva
d Parvati."

Narada was highly pleased,
d set out the very next day
Kailasa with Krishna. On
e way, they saw a palace
ere several maidens of exqui-
e beauty were weeping and
iling. All of them were muti-
ed in one way or another.



One had an eye missing, another an ear, a third the nose, a fourth an arm, a fifth a breast, a sixth a leg, a seventh a finger, and so on and so forth.

"O Krishna," said Narada, his heart bleeding for these fair maids, "which wretch has done this horrible mutilation?"

"Go and ask them," said Krishna.

Narada went and asked them, "What is this place, and who are you, fair sisters, and who

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Saint Thyagaraja

has done this horrible thing to you?"

"This is the palace of Music," they replied, "and we are the *ragas* and *raginis*. A sage called *Narada* has mutilated us on his *veena* thus." Narada's pride was gone. He went back to Krishna and saw him smiling. His chagrin was complete. "I shall break my *veena* and play no more," said he.

"Oh, no, don't do that," said Krishna; "only realise your imperfections, and try to remedy them. Don't believe flatterers and think that you are perfect."

"We shall return now," said Narada, "we can go to Kailasa when I have mastered the art a little more."

Another important truth taught in India about music is that it must be entirely spontaneous if it is to be sublime. Music made to order, whether to please a King or a mob, can never be really sublime.

The celebrated Tansen was the court musician of Akbar. The Emperor was so pleased with his music that, one day, he said to him, "Nobody on earth can excel you, Tansen, in music."

"You are wrong," said Tansen, "my *Guru* Haridas Swami, who lives in Brindaban, excels me far."

Akbar was all anxiety to hear him. Tansen told him, "He will not sing for any king on earth. So, if your Majesty wants to hear him, you must come with me *incognito* as my attendant."

Akbar agreed, and followed Tansen carrying his *tambura*. Both of them went to Haridas Swami. Tansen saluted his master and requested him to sing a favourite song of his. Haridas refused, adding, "I don't feel like singing today."

Then Tansen adopted a clever device. He sang the song purposely wrongly. The fire in the teacher flared up. "What!" asked he, "Have you, in that wretched court, forgotten to sing even your favourite song properly? Hear it and realise your fall," and he sang the song correctly. So sublime was it that the whole forest resounded with it and the animals crowded round.

Akbar shed tears of joy, fell at the feet of the *guru*, and got his blessings. Then Tansen and he left.

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Akbar asked Tansen, "Why is that you don't sing like that?" "Because," said Tansen, "I am king's parrot and have to sing whenever the king wants, where- he is his own master and gs only whenever the spirit oves him."

That is why Saint Thyagara- refused to go to Travancore d sing for the Maharaja des- e his offer of lakhs; that is hy Dikshitar disdained to go d sing regularly for the Tan- re Raja. Hence the beauty d sublimity of their songs and eir genuine ring of gold.

An Englishman asked me by our great singers never ng love songs. "Why?" said "Have you not heard of Mira's ul-stirring love songs to Krish- , Thyagaraja's moving love ngs to Rama, Dikshitar's love ngs to the Mother?"

"No, I did not mean that. I eant ordinary love songs as e have in England," said he. "Oh, that?" said I. "Our great ngers acted on the maxim at all love is for the sake of e Beloved, and so hitched eir wagons to the stars and ng to the Source of all Love." It is because of the high spi- tual value of music that fol- wers of all religions sing ymns to God. Indeed, in In- a, from the days of the *Sama eda*, the best songs are in aise of God, and songsters are alled "Bhagavathars", or De- otees of God. When they want sing a song of childhood, they

Mirabai

sing of the eternal babe, Krishna. When they want to sing of love for the Beloved, they sing of Radha and Krishna. When they want to sing about men's helplessness as babes, they sing to the Mother. For, our great singers see everywhere in the Universe that All-pervading Being, that Abode of Love, the *"Paramatman"* in his thousand forms of indescribable beauty and charm. Who can concentrate on the firefly when there is the blazing comet, who will gather the lantana flowers when the lotus is available?

It has been well said that there are only two independent systems of music, the German and the Indian, all the rest being permutations and combinations. There is a rough equality between the two systems of music, and nobody can say that one is superior to the other. But,

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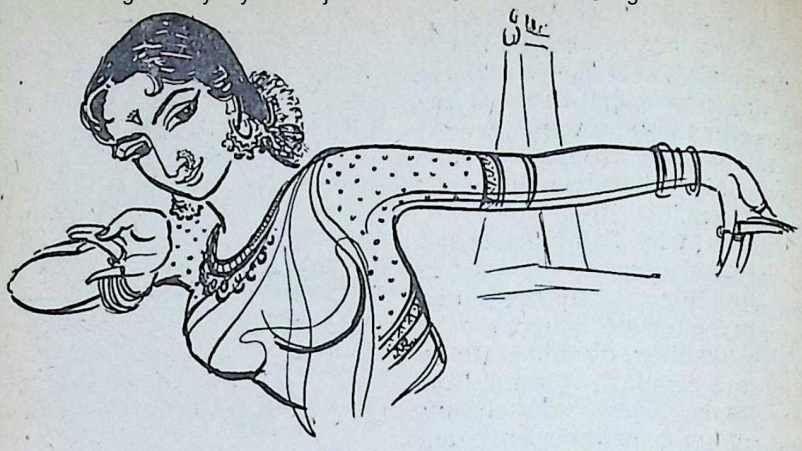

in the field of dancing, the Indian dance is superior to the western, in technique, variety, expression and effect.

We have in India today the *Bharatanatya*, the dance *par excellence*, but suited more for ladies. Then we have the *Kathakali*, the manly and vigorous dance of Kerala, to which, of course, men are more suited than women. We have the *Koochipudi* dance of Andhra and the *Melatur* dance of Tamil Nad, both being varieties of dance dramas from the *Bhagavata*, etc. There is the *Kathak* of North India, mainly concentrated on foot-work. There is the *Manipuri* dance with its graceful, sinuous, snake-like movements.

It looks so easy when we see that dance, but if we practise it, we will realise its difficulty. Even standing in the Nataraja pose, with one leg up and one leg down, is not so easy as it looks.

An American lady sitting by my side in the Museum Theatre one day and watching the *'Kalaithuki'* dance asked me "Why does she keep one leg up and one leg down?"

I replied, "If both legs are up she will fall down. If both are down, she will not be dancing. So she keeps one leg up and one leg down. It also shows that a person should have a hold on both the worlds, as, according to us Hindus, the here and the hereafter are one, like a stick half dipped in water and looking disconnected for that reason. This is a dance of Siva and expresses motion in repose and repose in motion, statics in dynamics and dynamics in statics." It will require a great expert to know all the *mudras* used in dances. But the curious thing is that even a veritable tyro can

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preciate the dances, for, in dian dance, the details are no ubt worked out perfectly, but e whole can be appreciated thout knowing the details. e a great book which can be joyed by people of all stages intelligence and learning ac-rding to their capacity, a great nce too can be enjoyed by ople of all stages of intelli-nce and learning according to eir capacity. The great dan-s of India are associated with rd Krishna or with Lord Siva, with some other deity. Ow-to these religious and sacred gins, there is very little of scenity in songs.

An English lady fresh from gland once went to watch an dian dance accompanied by English Collector who had nsiderable experience of In-. When the dancing girl was ging the love song of Radha Krishna, the lady thought it must be highly erotic, d so asked the Collector in a whisper, "Please give its aning to me."

He replied, "When the indivi-al soul is hankering for the iversal Soul..."

She said, "I don't want any your philosophy. I want the aning of this lady's song."

"That is the meaning" said to her utter surprise.

It is only recently that our gs and dances have turned lay subjects and often not h encouraging results. Pat-tic songs lived for a short time. After independence was achieved, they were forgotten. The songs about the Lord re-main for ever, being hitched on to the Eternal. There has been a revival of drama all over In-dia during the last fifty years, Tagore being the outstanding landmark, his *Chitrangada* being a thing of beauty. From the heavy classical dramas we have changed over to modern social dramas of manners and morals, besides having an appreciable number of historical plays. The old puranic plays also go on unabated. A remarkable thing about Indian art and cul-ture is that it freely assimilates good features from any other art or culture, just as it has as-similated tea and coffee, rubber and silk, potato and carrot, to-bacco and rayon. We have al-ways followed the principle, "Don't be ashamed to borrow anything, but don't borrow any-thing you cannot assimilate."

We have borrowed the violin from the west, but have so assi-milated it that the great Kreis-ler, on hearing some Indian vio-lin records, said to me and others, who played the records for him in London, "Remark-able. Such assimilation shows the depth of your culture." For only a strong tree can take a giant graft.

The growth of the film indus-try in India is as great a rom-ance as the growth of our air lines and radio stations and em-bassies. Our film tunes in the

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South are often borrowed or adapted Hindi tunes, and several English tunes too are copied. In films too, mythological and puranic themes like *Avvaiyar, Sakuntala, Savitri, Meera* and *Ram Rajya* alternate with social themes like *Do Bigha Zamin* and socialistic themes like *Rojulu marayi* or *Kalam mari pochu.*

Art is long, and life is short. The art of India is five thousand years old, counting from the days of the Indus Valley Civilization. But it is still growing with the vigour of youth and picking up new ideas and motifs from every country in the world, including China and U.S.S.R.

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The LANGUAGE of the DANCES-II

Shri Parvati Kumar

Shri Yogendra Desai

The first article in this series appeared in the last Diwali issue of our Journal (October 20, 1957). In that article the present authors had expounded what are called Asamyukta Mudras of Bharata Natyam. In the present article they explain the Samyukta or Combined Mudras. Students of the subject will find them of very great use, as there are few books so well written and illustrated.

THE Mudras or the language of fingers are of two types, Asamyukta, the single hand postures and Samyukta, the combined hand postures.

The single hand postures are usually shown with one hand but at times the two hands showing one of these gestures are also used.

The combined hand gestures are always shown by two hands. They may also be divided into two categories viz., those showing the same *mudra* with both the hands and those showing different *mudras* in each hand. The latter is called, in Kathakali, Misra-mudra or Mixed hand postures.

Over and above the Asamyukta and Samyukta Mudras, which express a definite meaning, there are hand postures which are used not to convey or express any meaning but only for ornamental effect to enhance the

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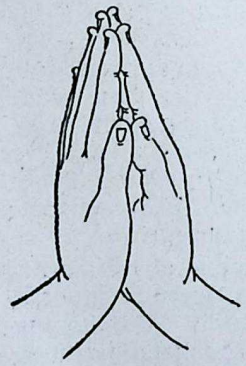
beauty of dance poses. They are known as Nṛtta-hastas or dance hands.

Hand gestures, according to histrionic representation should be selected for their significance, suitability of meaning, form and movement, and they should be suitably embellished, by means of expression in the eyes and the face.

According to teachers including Bharata, Nandikeshwara, and others, the combined hand gestures are twenty-three in number. They are: Anjali, Kapota, Swastika, Dola, Puspaputa, Utsanga, Sivalinga, Katakavardhana, Kartarisvastika, Sakata, Sankha, Cakra, Samputa, Pāsa, Kilaka, Matsya, Kurma, Varaha, Garuda, Nagabandha, Khatva and Bherunda.

Anjali

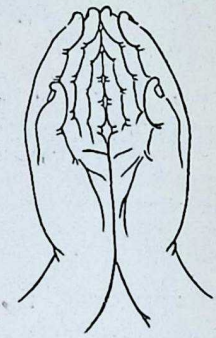
If two Patāka hands join at the palms it is called Anjali.



It is to be held on the head, face and bosom respectively in the salutation of a deity, preceptor and a *Vipra* (Brahmana).

Kapota

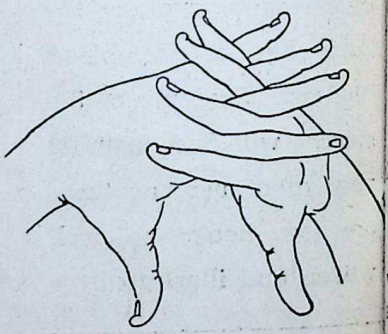
The Anjali becomes the Kapota when the two (Patāka) hands meet only at their base, side and end.



It is to be used in the salutation, addressing a preceptor respectful acceptance or agreement.

Karkata

When the fingers of one hand are run through the opening between fingers of the other (interlocked) and the fingers remai



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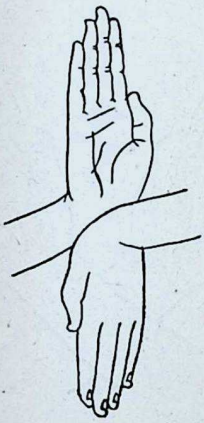
her inside (towards the palm) outside (on the back of the nd) the hand is called the rkata.

It is used to denote the com- of a multitude, showing the lly, filling the conch-shell with nd, twisting or stretching of nbs and pulling a branch wn.

Swastika

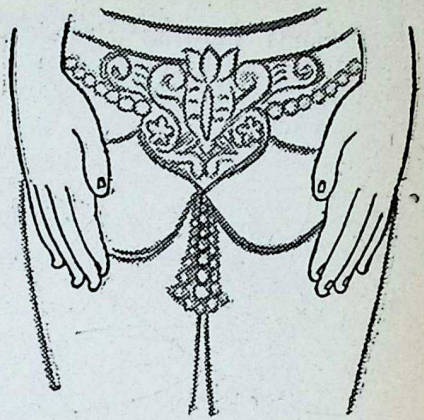
When two Patāka hands are t across each other at their rist, they form the Swastika nd.



It is used to denote a croco- e (*makara*).

Dola

When the Patāka hands are ced on the thighs the Dola nd is formed.



It is used at the beginning of *natya*.

Puspaputa

When two Sarpasirsa hands meet on one side very closely, they form the Puspaputa hand.

It is used in waving lights before an image of a god as an act of adoration, taking of water, fruit etc., giving evening offerings to gods, and a flower invested with magical power.

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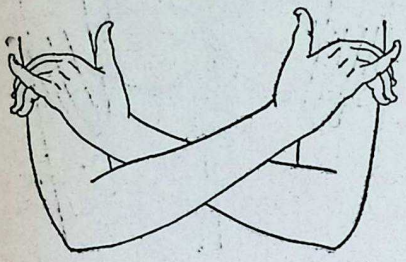
Utsanga

If hands showing Mrgaśirsa are placed on the upper arm of opposite hands the Utsanga hand is made.



It is used to denote embrace, displaying armlet and such other ornaments, and coaching of boys.

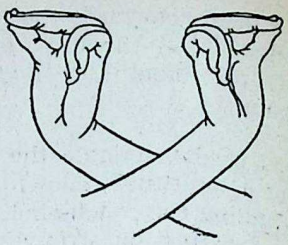
Sivalinga

When the Ardhacandra is held by the left hand and the Sikhara by the right the Sivalinga hand is made.

It is used in showing the Sivalinga symbol.

Katakavardhana

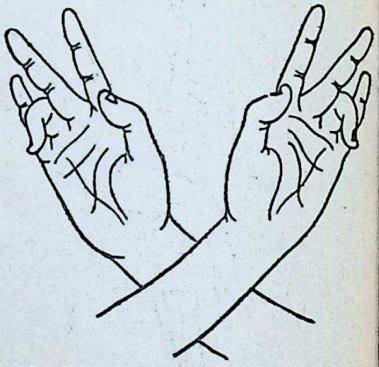
When the Swastika is made by placing the Kataka mukha hands at their wrists it is called Katakavardhana.



It is used in coronation, worshipping, marriage etc.

Kartarisvastika

When a Swastika is made by two Kartari hands (placed at their wrists) it is called Kartarisvastika.



It is used to denote branches, hill tops and trees.

Sakata

When the middle finger and the thumb of the Bhramara hand are stretched it becomes Sakata hand.

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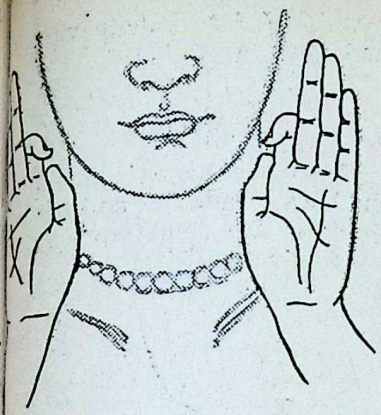


This hand is often used in laying the role of a Rakshasa demon).

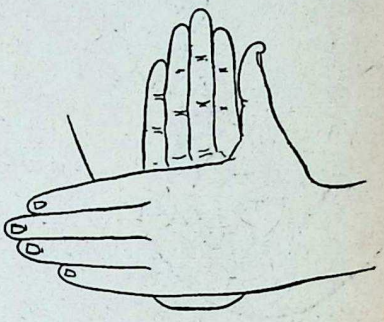
Śankha

When thumb of the Sikhara and meets the other thumb and is clung round by fingers other than the forefinger (close to the latter thumb) the hand is called Śankha.

It is used to denote conch-shell and such other things.

Cakra

When the palms in two Ardhacandra hands are put across each other they make Cakra hands.



It is used to denote a Cakra (wheel).

Samputa

When the fingers in the Cakra hand are curved it is called the Samputa hand.

It is used for covering things and representing a box.

Pāsa

When the forefingers of Suci hands are interlocked with each other (bent inwards) the hand is called Pāsa.

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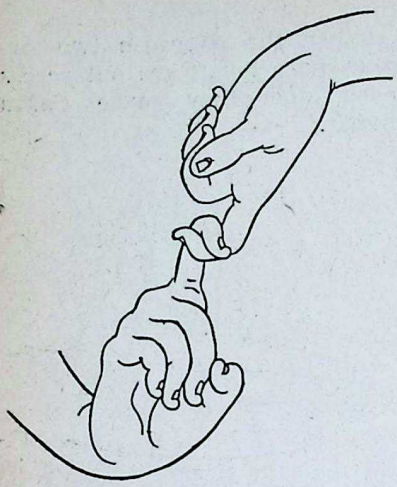
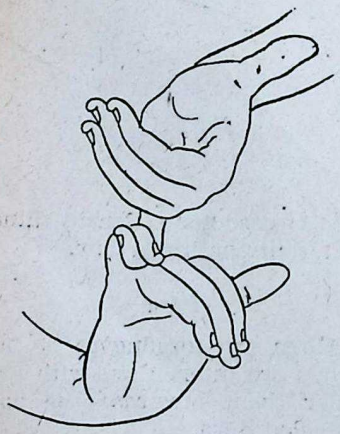


It is used to denote a mutual quarrel, a string and a chain.

Kilaka

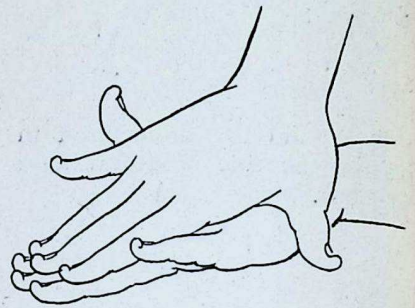
When the little fingers of the Mṛgaśirsa hands are bent inwards and interlocked with each other the hand is called Kilaka.



It is used to denote affection and amorous talk.

Matsya

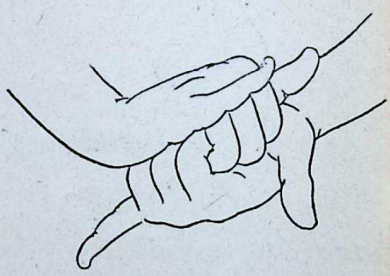
When one hand is placed on the back of another and the two thumbs are outstretched the hand is called Matsya.



It is used to denote a fish.

Kurma

When the tips of thumbs and little fingers of the Cakra hand are bent it is called the Kurma hand.



It is used to denote a tortoise.

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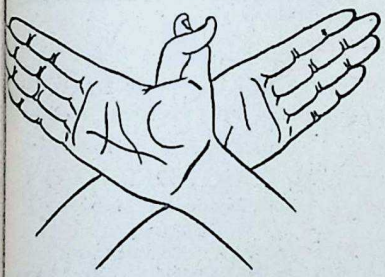
Varaha

When one Mṛgaśirsa is placed ove another and the thumb of e hand meets the little finger the other and *vice versa* the nd is called Varaha.

It is used to denote a boar.

Garuda

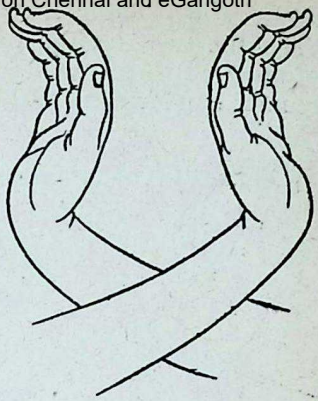
When palms of two Ardha-ndra hands are placed hori-ntally with the two thumbs aced on each other the hand called Garuda.



It is used to denote an eagle.

Nagabandha

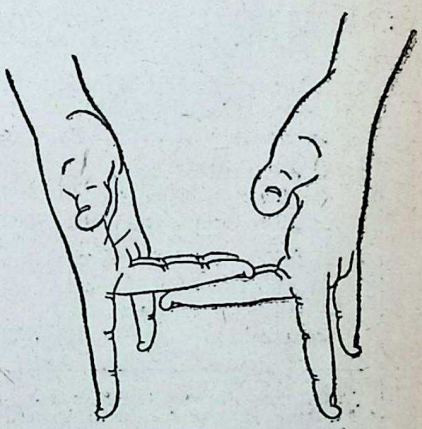
The Sarpasirsa and the Swas-ka hands placed together will ake the Nāgabandha hand.



It is used to denote the *Naga-bandha* (interlock of a snake).

Khatva

Placing one Catura hand on another Catura hand with the forefinger and the thumb of each released, will make the Khatva hand.



It is used to denote a cot and a palanquin.

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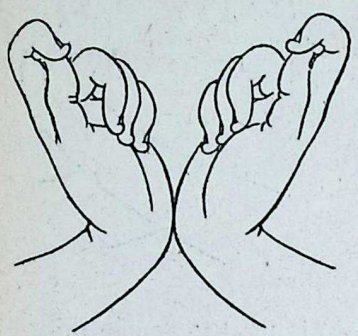
Bherunda

When the two Kapitha hands are joined at their wrists the Bherunda hand will result.



It is used to denote the Bherunda bird and a pair of birds.

* A fabulous being named Bherunda is sometimes met with in Bengali folklore.

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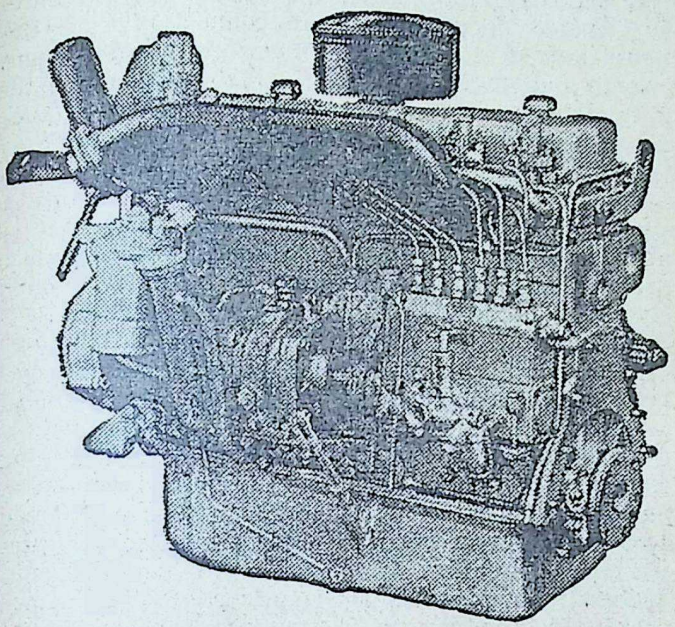

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SIPRA

RIVER Sipra is also sometimes called Kshipra. This river rises in Malwa on the Kokri Bardi hill. This place is situated about twelve miles south-east of Indore in 22° 31′ North and 76° East. This river ultimately meets Chambal near the village of Kalu Kheri (23°53′ North and 75°31′ East). River Chambal meets river Yamuna.

Sipra is considered as a very sacred river. The city of Avanti or Ujjayini is on the bank of this river, and the importance and greatness of Sipra, Avanti, the Avanti Mandala and the Mahakalavana are described in great detail in a special *Khanda* of *Skandapurana* called the *Avantya Khanda.* After its rise in Malwa this river flows in a north-western direction. At many places it flows as a shallow stream. In the downs of Malwa this river has got low banks, and the water is used for irrigation, but at other places particularly between Mehidpur and Alot the banks are rocky and high. This river passes by Ujjain after it has flowed for about 54 miles from its source. It has been observed that this river has been considered so sacred that it contains holy spots almost throughout its course and as depicted in several puranas particularly *Skandapurana* its banks were made holy by the hermitages of ancient and reputed sages. Numerous legends are current in connection with the acts of sages, gods and demons.

Kalidasa describes the city of Avanti situated on the bank of river Sipra in the *Raghuvamsa* Canto VI: Verses 34 and 35 "This ruler of Avanti stays near the moon-crested Lord Siva enshrined in the temple of Mahakala, one of the twelve famous Jyotirlingas of Siva. This ruler is in a position to enjoy the company of his queens even in the black half of the month feeling the pleasure of the bright half of the month (inasmuch as he is near the moon-crested God). O lovely princess! if you elect to get married to this young ruler of Avanti you will enjoy in the gardens of Ujjayini where the trees are shaken by the wind blowing over the ripples of river Sipra."

In *Meghaduta* (Purva, Verse 35) the fragrant wind flowing over river Sipra is described.

According to the Puranas river Sipra rises from the Pariyatra or Pariyatra mountain. This river is also known as the Avantinadi and is described as Uttaravahini i.e. flowing in the northern direction. Sipra is also mentioned in *Harivamsa.*

It is said that river Sipra ha

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out of the blood of Jarad
nu and the belief was cur-
even in the days of Abul
that the waters of this
turned into milk on cer-
occasions. The Pauranic
nd says that the waters of
Rewa i.e. Narmada over-
ed to such an extent that
the Vindhya mountain
d save the situation. It is
her stated that rivers Rewa
Charmanvati and Kshata
from the hill of Amarakan-
which is the source of river
nada. River Kshata opened
passage for herself in the
lhya and it met river Sipra
udrasarovara and this place
angama has become a place
ilgrimage. There are seve-
other sacred places on this
like Suklia, Havankhedi,
waghat near Langarkhedi

ramitrodaya, Tirtha-
asha, page 531, quoting
yapurana, says that just as
e are two eyes on the face
larly there are two sacred
es or tirthas on the earth
they are: one Avimukta
i) situated on the bank of
a and the other Mahakala
ain) situated on the bank of
Sipra. There are two
tributaries meeting river
a. One is Khan rising about
iles south of Indore and
ting Sipra near the village
otra; the other is Gambhir
ting Sipra at Murla Mar.
he city of Ujjain is a very
ent and holy spot. It is
idered one of the seven

Godrej

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famous cities which are places of pilgrimage. They are Ayodhya, Mathura, Haridwar, Kasi, Kanchi, Ujjain and Dwaraka. Ujjain contains the famous Jyotirlinga of Mahakala. Legend says that Lord Siva had destroyed the demon known as Dushana at this place. Sri Krishna with Baladeva and Sudama (Sridama or Kuchaila) had taken his education in the *asrama* of sage Sandipani at this place. Prahlada is stated to have taken a bath in river Sipra. In the days of Mahabharata, Avanti was ruled by Vinda and Anuvinda. They were on the side of Duryodhana and had come down to help him with two *Akshauhini senas*. They were killed by Arjuna. The fight of Lord Siva with demon Andhaka is said to have taken place in the Mahakalavana near Avanti. The city of Ujjain on the bank of river Sipra was famous as the capital of King Vikramaditya. Bhartrihari is also associated with Ujjain. Asoka when he was a prince was a Viceroy of Ujjain. Mahendra, son of Asoka, was born here. Ujjayini was the capital of Pradyota rulers of whom Chanda Pradyota of Ujjayini is considered as a contemporary of Lord Buddha. King Udayana, the ruler of the Vatsa country, married Vasavadatta, the daughter of Chanda Pradyota and the story of Udayana and Vasavadatta was recited with great enthusiasm even in the days of Bhasa and Kalidasa. After the Pradyotas who made it their capital, Ujjain became the headquarters of the Avanti province in the Maurya empire. Thereafter it became well known as the capital of King Vikramaditya. Once again it became the headquarters of the Avanti province of the Gupta empire. Periplus mentions Ujjayini as Ozeni and states that all commodities were brought from Ujjain to Broach (Barygaza) for being exported to different parts of India. Kalidasa in his *Meghaduta* describes Avanti which was situated on the bank of river Sipra as a city of palaces. The Mahakalavana is the forest of Lord Mahakala near Avanti. It is considered one of the most sacred places on the earth. This place is known as the Apsaratirtha as Urvasi was able to secure King Pururavas here. It is said that Kusa, son of Rama had come here for a *darsana* of Mahakala from the *asrama* of Valmiki. Legend says that there were nine gems in the court of King Vikramaditya at Ujjain and they were Dhanvantari, Kshapanaka, Amarasinha, Sankhu, Vetalabhatta, Ghatakharpara, Kalidasa, Varahamihira and Vararuchi. Historically all of them belonged to different ages. But legend has placed them all in the reign of King Vikramaditya; perhaps this only indicates that King Vikramaditya was a great patron of

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ning and celebrated literary
ons flourished in his reign.
e ruins of the ancient city
jjain are about a mile from
present city. There are
ral ghats on the Sipra
r. Every year on the full
n day of the month of Kar-
there is a fair held at Uj-
. Every twelve years when
iter is in the sign of Scorpio
e is a big Kumbhamela held
jjain. On this occasion lakhs
adhus representing different
s and sampradayas collect
ther from all parts of India
they take their bath in the
ers of river Sipra. Along
h the sadhus many pilgrims
join in the Kumbhamela
have a dip into the sacred
r. Near the bank there is
the temple of Goddess
asiddhi which was the
lly goddess of King Vikra-
ditya. It is stated that Vik-
aditya propitiated the god-
s by cutting off his own head
offering it to the goddess
subsequently revived him.

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   Sri C. N. S. Mani, Bombay.
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   Sri K. Subramanian, Madras.

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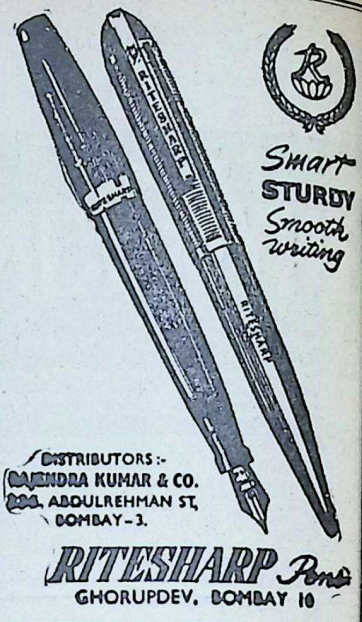

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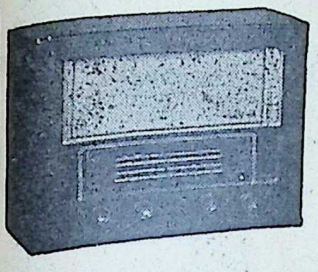

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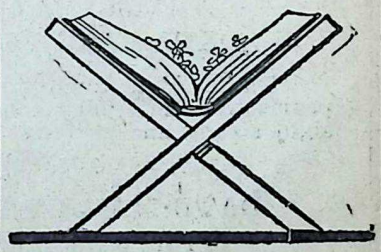

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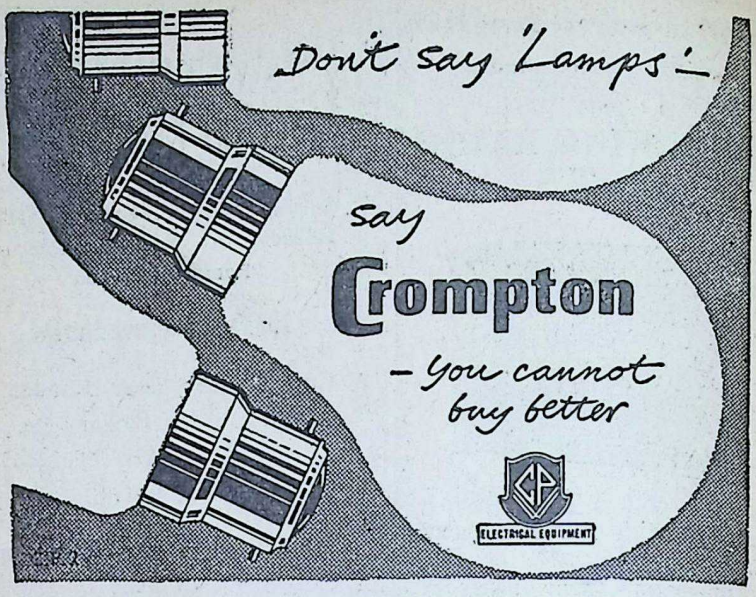

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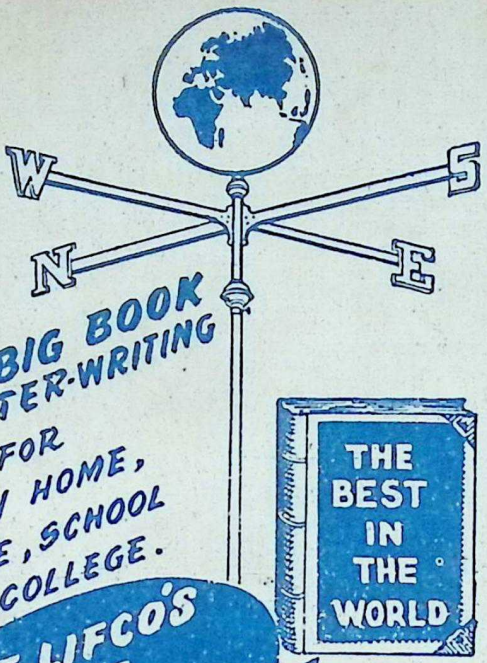

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AUGUST 24, 1958

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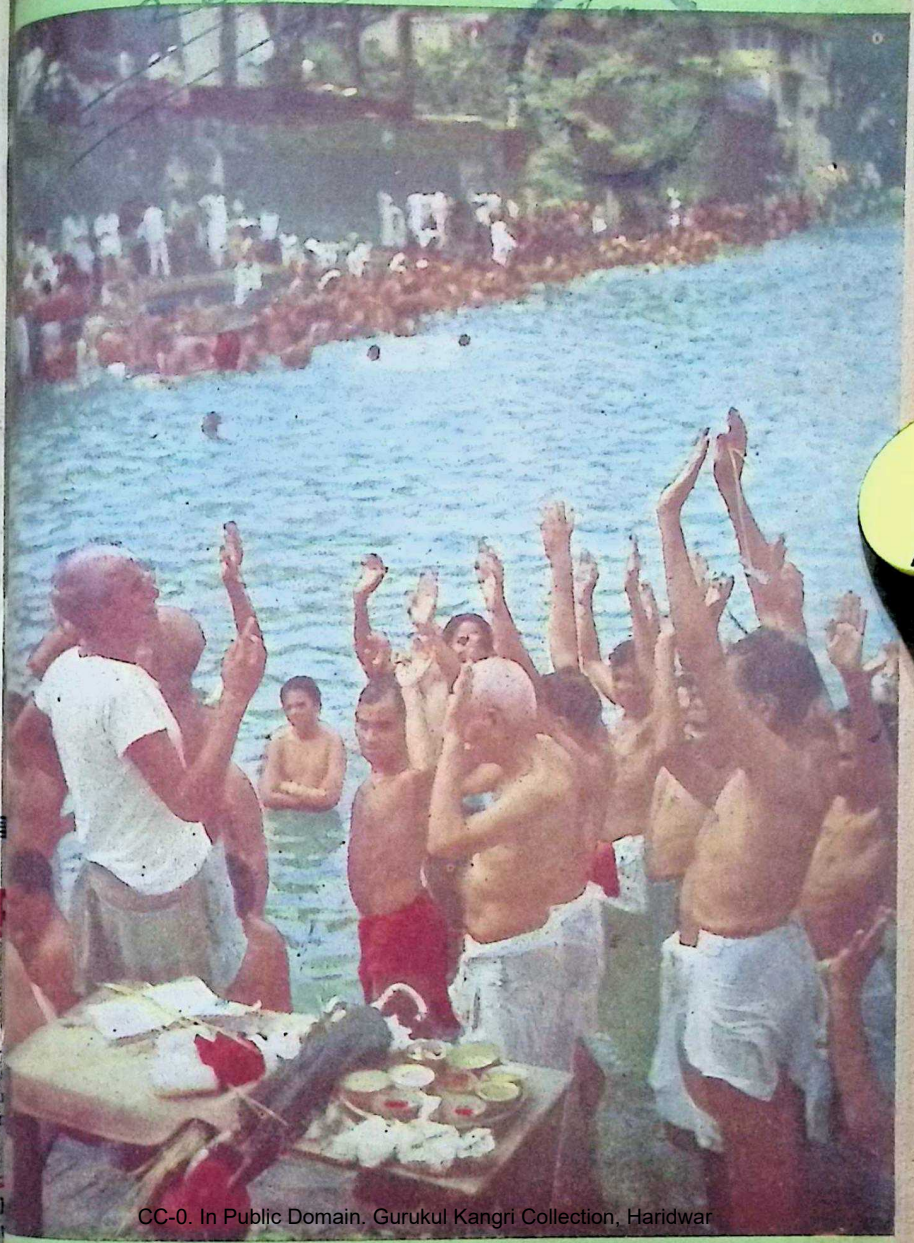
Vol. V FORTNIGHTLY No. 2



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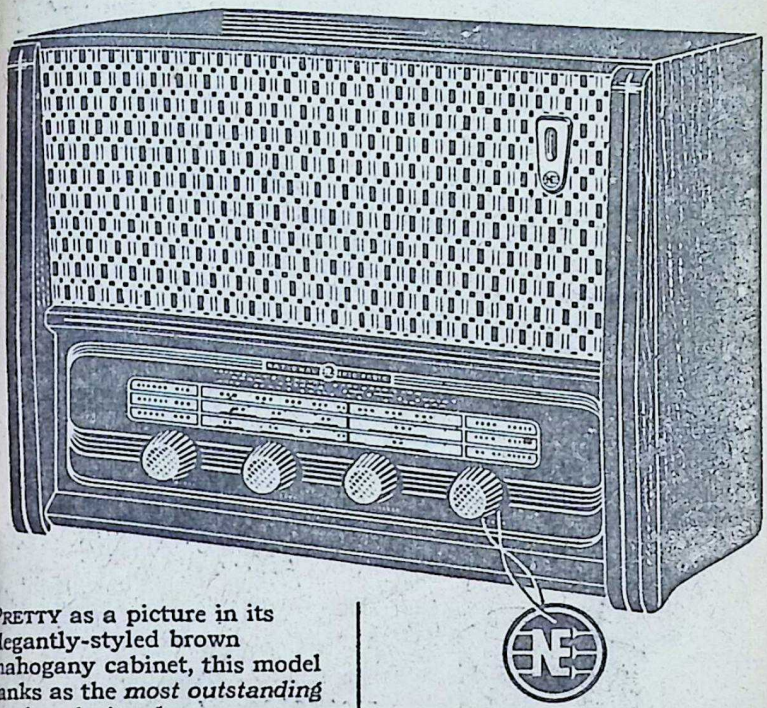

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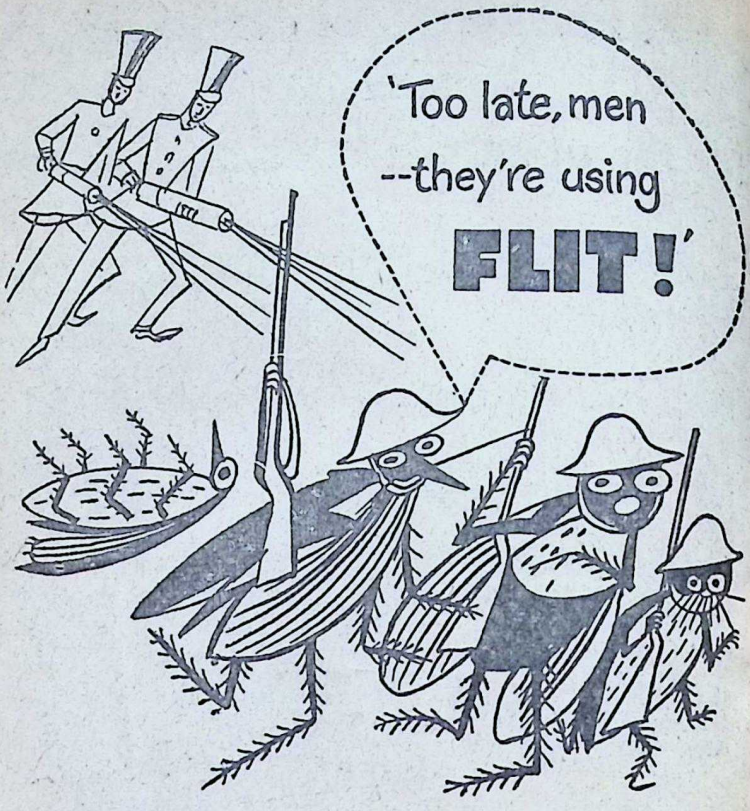

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JOURNAL

COMFORT for the V. I. P.

r is over. The car speeds smooth- f it is conscious of the sleeping n the rear seat.

er at the wheel marvels at the almost anticipates his every move. ght it the year I got married - and nearly 7 years ago!" he reflects . "Its paint doesn't gleam, the re definitely out of date; but I 't exchange it for the latest ine."

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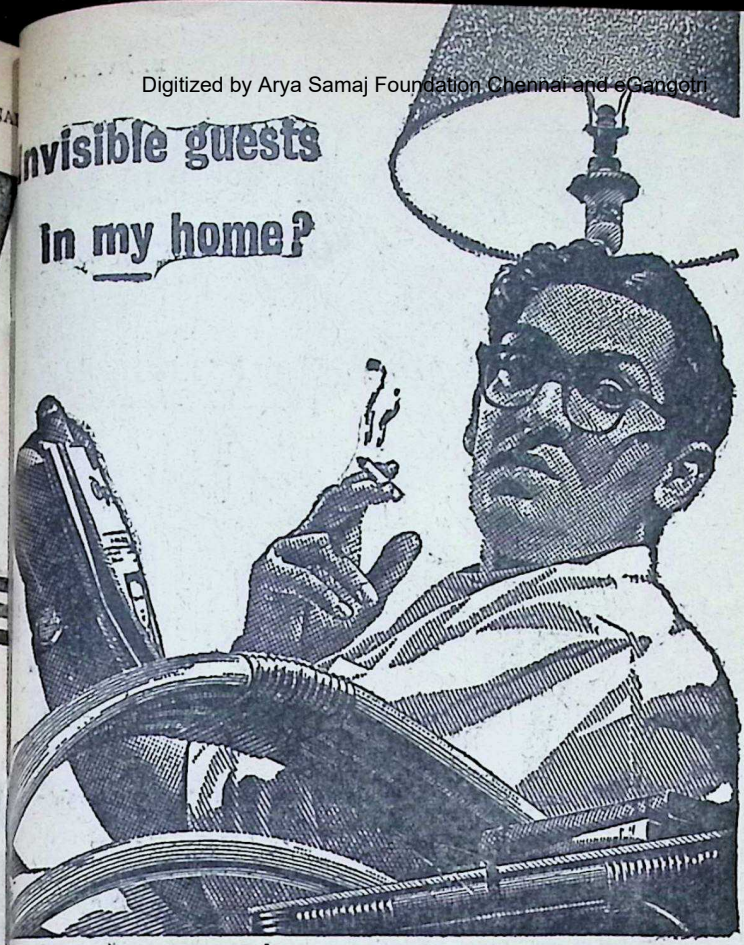
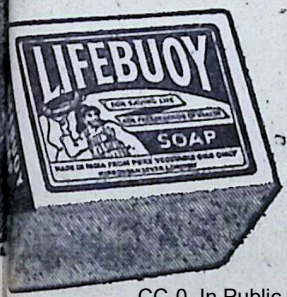


YES, indeed! Invisible 'guests' that arrive uninvited to cause disease: the germs in dirt!

Dirt? But my home is perfectly clean...

Ah, but even here there's ordinary everyday dirt! You cannot avoid picking it up.



Heavens! What can I do about it?

Simple! Just bathe the healthy way! Make it a habit to...

wash away the germs in dirt with

LIFEBUOY SOAP

—and enjoy that healthy feeling of freshness!

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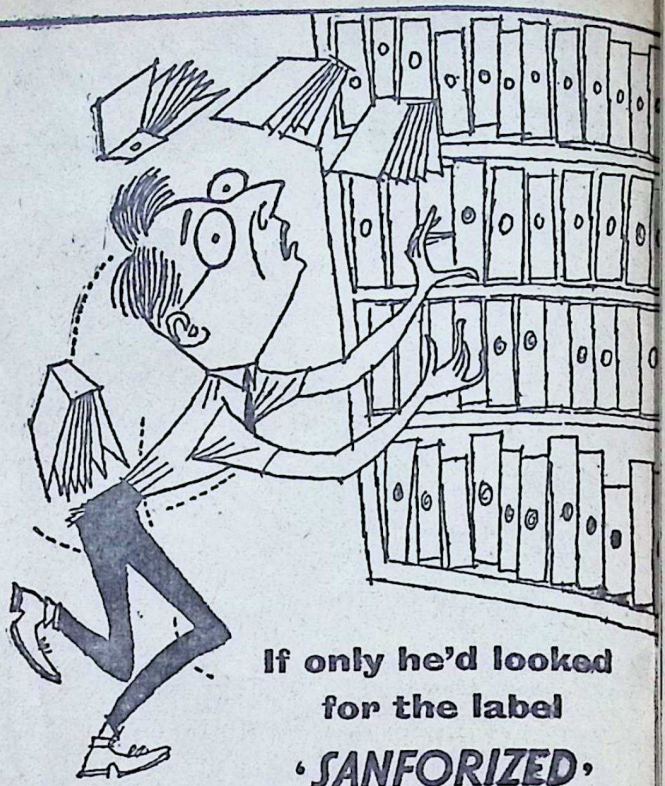

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3 Clean Breath: Forhan's Toothpaste will leave the mouth *absolutely clean*—the breath will be free of odour. Remember your tongue and palate should also be clean in order to have a really clean breath. Place a small amount of Forhan's on your tongue and *gently* clean it with a toothbrush or finger; all food particles and bacteria will be quickly removed.

4 Sparkling Smile: Forhan's Toothpaste is a *smooth creamy* toothpaste that polishes the teeth as nature intended them to be, *without harming the enamel*. The sparkle in your smile can only be obtained by regular dental hygiene. Use Forhan's Toothpaste *regularly*.

The Toothpaste created by a dentist.

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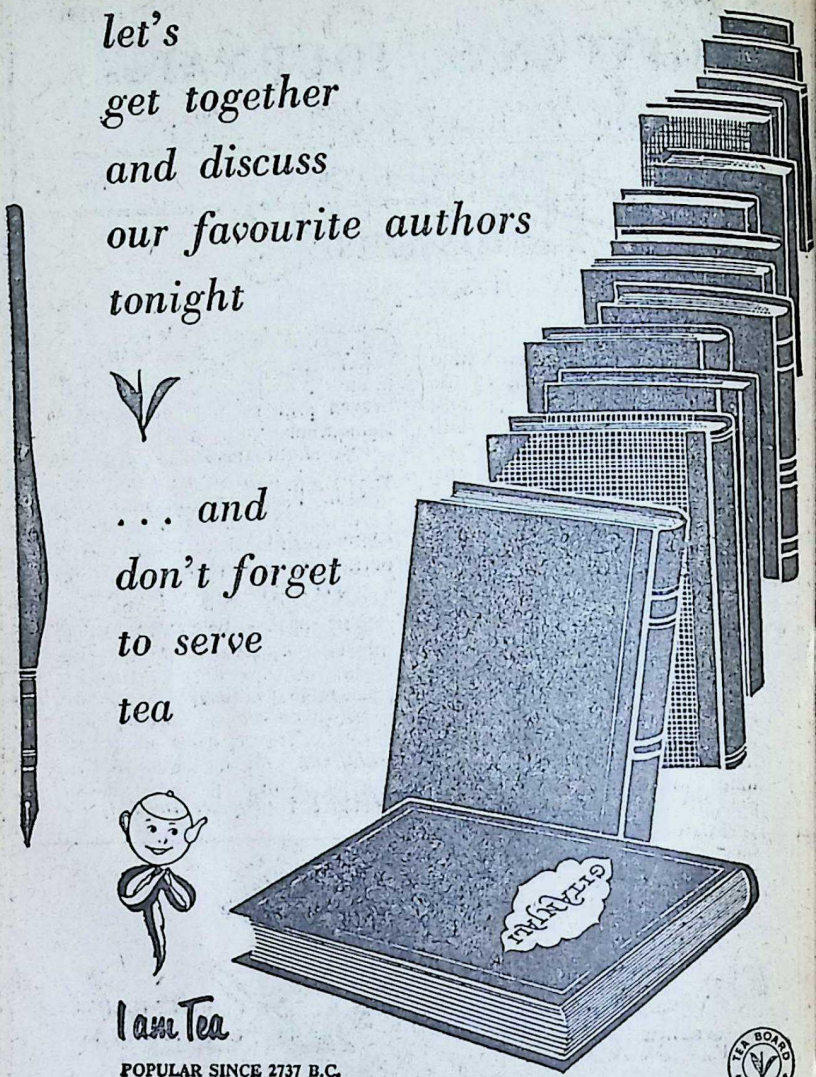
let's
get together
and discuss
our favourite authors
tonight

... and
don't forget
to serve
tea



I am Tea

POPULAR SINCE 2737 B.C.

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BHAVAN'S JOURNAL

Fortnightly, Devoted To Life, Literature and Culture

Vol. V AUGUST 24, 1958 No. 2

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COVER **Shravani at Ban-Ganga, Bombay.**
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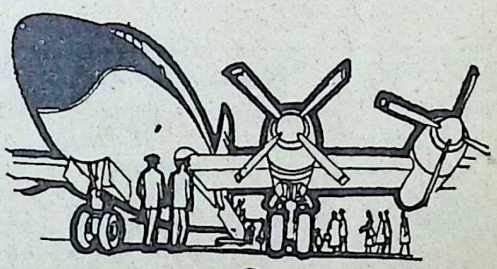

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Let noble thoughts come to us from every side.
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—*Rigveda*, I-89-i

BHAVAN'S JOURNAL

V AUGUST 24, 1958 No. 2

GOOD LIFE

परि माग्ने दुश्चरिताद् बाधस्वा
मा सुचरिते भज।
उद् आयुषा स्वायुषोदस्याम्
अमृताँ २ऽ अनु॥

Bar me, O Agni! against evil conduct,
make me a sharer in good conduct.
I have risen up with life, have risen up with good life,
following the Immortals.

—**Yajurveda, IV. 28.**

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Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 160

★ *SAN FRANCISCO*

★ *THE UNIVERSITIES*

★ *THE 'ADMIRALS'*

ROME,
AUGUST 24, 195

MY YOUNG FRIEND,

SAN FRANCISCO is acclaimed to be the most beautiful city in America. I dare say it is, with its perfect climate and its picturesque mountain surroundings, its all but complete girdle of the deep blue Pacific Ocean and its sun bright but mild and exhilarating. The two bridges which connect it with the mainland are wonders of the world, and its steep streets over which you are driven at breakneck speed remind you of the Alpine railways which we so enjoyed in our Bombay exhibitions.

The view of the city and its environs from the top of the Mark Hopkins Hotel, as they glitter in the sun or shimmer in the moon, is a rare sight. But not for me this view during this visit; I had it last time I visited America; and I ha pledged myself not to be drag ged into sightseeing when started. It is better to see 'Ya row' which once you have se in the colours of imaginatio rather than 'revisit' it.

We were received at the ai port by our Consul Gener Rajkumar Raghunath Singh, the brother of our friend, t Maharajkumar of Sitamau—wh with his wife was very hosp table throughout. Mrs. Smit the local Secretary of the Inst tute of International Educatio (Ford Foundation, our hosts was also there and, during o stay, looked after us with co siderate efficiency.

The next day we were driv a few miles away to Pao Al for a visit to the Stanford Un versity, by one of its studen

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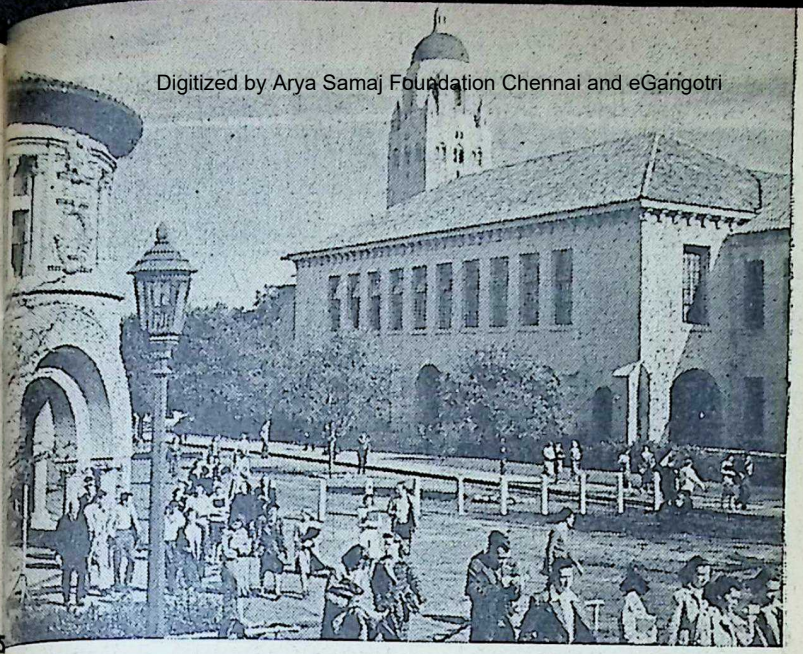

Stanford University Campus.

was preparing for a degree
I was, he said, the 'head
her,' the head of the students
limited means who earn their
ng by serving meals in the
iversity faculty clubs. It is
ne system which provides
cation to deserving boys and
s, giving them an opportu-
to work their way up, by
ring in what we would super-
usly call 'menial' positions.
our Bhavan, we have tried
provide such paid work to
w deserving students. But
e is no reason why our hos-
should not be worked with
help of such students. It is
hing to be ashamed of; it is
listinction. If far back in
, the *Indu-Prakash* news-
er had not given its proofs
me to be corrected every night for a few annas a galley I don't know what would have happened to me.

The Stanford University, situated in woodland surroundings, and crisp air reminiscent of Naini Tal attracts, by its reputation, students from all parts of the world particularly in Electronics and High Energy Physics. Founded in 1887, it is financed, like most Universities in U.S.A., by private benefactions and the income from endowments. Its central buildings form a cloister-like square. The Hoover Tower in the centre dominates the campus. It accommodates about 8,000 students, about 2,000 of whom are ladies. Our 'head lasher' was unhappy at this disparity. "They (the lady students) are very few.

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That is why they can always get a 'date' while we don't," he sighed.

The 'date'! To get it is the ardent desire of most young men and women here and one of their principal occupations. As Dean Spaeth and we walked across the campus, we found boys and girls going about arm in arm, sometimes the arms pressed to each other. The professors and the visitors were not expected to find it strange or vulgar! Marriages between co-eds is common in America. Often they marry at an early age, sometimes even at 18; and often, they result in lifelong devotion. Some of the professors whom we met had married their co-eds when in the University and they do not appear to have fallen out of love since.

We met a live-wire of a woman at a professor's house. When a student, she had taken up law to keep company with a co-ed whom she fancied. "I took law only to marry him. I stood first at the examination and he was second. And at last I won him," she added with a wistful smile. After years of married life, death had taken him away from her but to her his memory is as green as ever.

I discussed some of our problems with Prof. Ebb who had attended the Indian Law Institute Seminar last October. He specialises among other things in Indian Law and his library of Indian Law is certainly better than the libraries of some of our law schools. We saw several departments; had lunch with the President and some professors; satisfied their curiosity about India, as much as we could and I spoke on 'The System of Law in India' to the law students.

Most of the Universities we visited are founded and supported by private benefactions. They have no perpetual elections as we have; no teacher-politician of the Indian brand; no horror of an appointed president; no aversion to his continuing to act as long as he works satisfactorily. Naturally, therefore, these Universities are homes of learning, not the maladministered little caricatures of democratic government infested with constant intrigues as some of our Universities are.

The Board of Trustees or Regents appoints the President who has the sole responsibility of administering the affairs of the University. The academic work is directed by the appropriate faculty, which, in its turn, is controlled by the senior professors. The teachers are selected by the faculties, approved of by the President, and confirmed by the Board. No professor tries to quarrel with the administrative control of the President and no teacher or student thinks that his control

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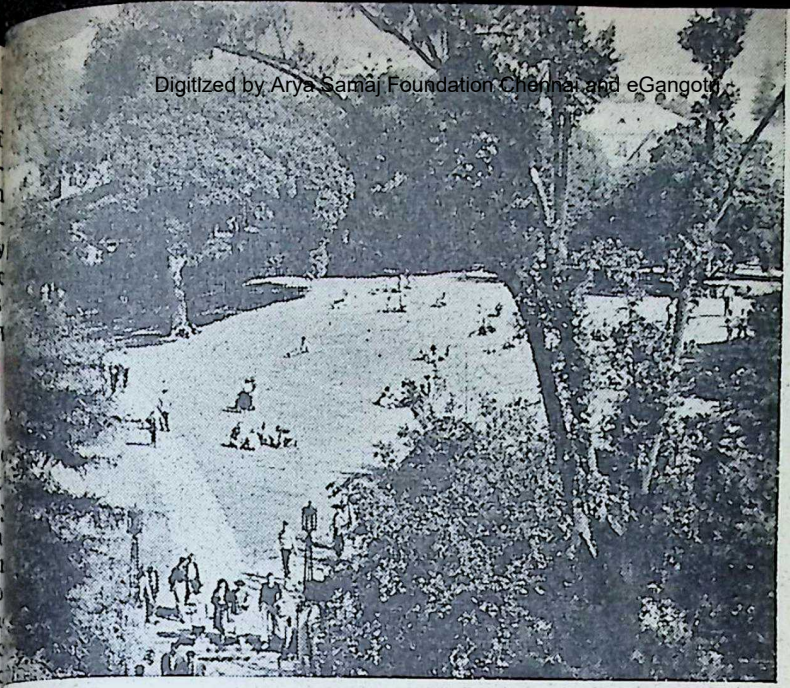

Students' lounge on the Berkeley University Campus.

is from the autonomy of the versity; all that is left to us.

○○○

e senior professors whom I were without exception de- l to their work and possess- f high intellectual integrity. r principal aim in life is to interest in their students to carry on research in the ect they specialise in and ase the bounds of know- e. I found them keen to urage talent and provide ities to promising students. know of a typical case which pened when I was last in rica. An Indian student ed his M.A. or M.Sc.—I for- which—but could not take doctorate for want of means. I happened to mention his difficulty to one of the eminent professors I then met. At his request, I sent the student to him. He put him to work and saw his calibre and earnestness. He then came to me and said, "I don't want to part with this boy. He is very promising. I will provide him with the means, don't you worry." True to his word, the professor provided every facility to the student and, when he took his doctorate, secured for him a suitable employment in India. And when I met the professor this time, his first enquiry was about the student and his wife. He has been keeping in touch with him all these years.

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Don't we leave our brilliant boys adrift to struggle as best as they could? Do we not throw away our priceless gems into the sea by our criminal neglect?

At Stanford, I met Dr. Spiegelberg, the Professor of Comparative Religion, who is associated with the Bhavan. He is a disciple of Sri Aurobindo, and we took to each other at first sight. At his request I spoke to his class of about 150 students on "Essentials of Hinduism" and was surprised to find quite a few students taking down notes on concepts like *Avatar*, *Karma*, *Yoga* and *Moksha* with intelligent interest.

The University of California, one of the largest in U.S.A., has two campuses, one at Berkeley across the bay, the other at Los Angeles. It was in the Physics Laboratory of this University that the atom bomb was first manufactured.

The University has 37,522 students and 3,292 teachers and has planned to accommodate 1,00,000 students with 8,200 teachers in 1972, with due provision for housing married students with their wives. And yet every care is taken to maintain the student's intimate relationship with 'the faculty' i.e. the teachers.

To confess the truth, the campus, the hostels, the libraries, the colleges, the avenues, even as they are, made me feel envious. The Law School, recently constructed, is a model of modern architecture and convenience. Two inspiring quotations, one from Justice Cardozo, the other from Justice Holmes are inscribed in bold golden letters on its front wall. They are worth memorising by judges, lawyers, teachers and students of law, and deserve to be burnt into consciousness of those who spurn lawyers and are pledged to maintain 'the soul of law.'

"You will study the wisdom of the past, for in a wilderness of conflicting counsels, a trail has there been blazed. You will study the life of mankind, for this is the life you must order, and, to order with wisdom, must know. You will study the precepts of justice, for these are the truths that through you shall come to their hour of triumph. Here is the high emprise, the fine endeavour, the splendid possibility of achievement to which I summon you and bid you welcome."

—Cardozo

"When I think thus of the law, I see a princess mightier than she who once wrought at Bayeux, eternally weaving into her web dim figures of the ever-lengthening past—figures too dim to be noticed by the idle, too symbolic to be interpreted except by her pupils, but to the discerning eye disclosing every painful step and every world-shaking contest by which man

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d has worked and fought its y from savage isolation to anic social life."

—Holmes.

When at Berkeley, I discussed h a professor the role of ney in democratic politics on ich he has written a mono- ph, and Indian politics with ther who edits the *Indian ss Digest*. The latter's mono- ph, 'The Indian Experience th Democratic Elections' ows clear light on some prob- s of our 1957 elections. The t day, we heard the octoge- ian American poet, Robert st, recite his poems to thou- ds with great effect in the ndid Greek theatre of the iversity.

●●●

ack in San Francisco, we Swami Ashokanand of the nakrishna Mission's Vedanta tre and saw its new chapel under construction. We visited the American Aca- y of Asiatic Studies which a branch of our Sanskrit va Parishad. The President some trustees and members he much-misunderstood Asia ndation, which takes a keen rest in Indian students, also e very hospitable. A very liant lawyer gave me lunch exercised his skill in cross- mination on me—a feat to ch I cheerfully submitted— elicit detailed information ut India.

I also spoke on India at the Council of Pacific Relations when I referred to the positive qualities in our nationalism, to the factors—and among them the Congress—which have contributed to the country's stability; our efforts to raise the living standard of the people; of the imperativeness of our non-alignment policy in foreign affairs and of its contribution to world peace.

San Francisco is the western hemisphere window looking Asia-wards; and has a cosmopolitan population unmatched by any other city in the world. Its Chinatown is claimed to be the biggest outside China and South-East Asia. It has a large Italian population and quite a number of Indians too. We had written to a few who had met us in 1950; they had left, but some others who came to know of our arrival met us; of them, Gujaratis from Bardoli formed a big group. Some of them carry on good business in hiring apartment houses and letting them out. They were very nice to us. We invited them to tea and one of them gave us dinner at their house, where we met Gujarati ladies who appeared none the less typical Surati for all their stay in America.

When we were in San Francisco, Billy Graham, the evangelist, was in the city holding huge crowds in fascinated admiration and leading them to the ways of 'the Lord' as he understood

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them. As everything else in this country, his campaign was a triumph of loud advertising, fanfare of advertisements, a choir of first class artistes, perfect showmanship. To some of us, this way of inducing godliness may look too spectacular. But our *Sankaracharyas* and *Matadhipatis* with their elephant-processions did not share such squeamishness. And if Kings and Presidents have to resort to elaborate pomp and ceremony to evoke loyalty in the people, why should not those who want to lead people to godliness use such devices? Human mind loves to follow only imagination, wherever it is properly stimulated.

Billy Graham—I have not seen him or heard him, but Mummy has when he was in Delhi—has undoubted powers of carrying conviction. He has no ambition to found his own church or sect; he sends his converts to the Church to which they belong. He is scathing in his criticism of philistinism and tight-skirts culture with its easy divorces. Does he create a permanent impression? I don't know. But here as well as in England and India, he succeeded in drawing huge crowds which came away impressed. Anyway I have developed a soft corner for 'Billy' for I think he is honest and sincere.

At the start, I found it diffi cult to adjust myself to the new life. Everyone appeared to m to move mechanically. The gad gets were everywhere and till knew how to use them—and am not sure whether I succeed ed in knowing it till the end. I felt trapped by the all-pervad ing 'gadgetocracy.' Deprived a secretary and a personal ser vant who have made my routin life so easy, I felt irritating helpless. I also took time adjust my food habits to thos of the American. Being stri vegetarians, it was hard enoug to select the courses we cou eat and even at that, the choi was limited. Every course th we ordered was iced, chilled frozen—whatever it was. Y cannot order out even a hot c of tea without a cold jug milk being placed with it and glass of ice and water plant in front of you. And I was tak ill.

When I recovered, we dropp our visit to Iowa and proceed to Chicago.

Our friends, the Chief Just and Mrs. Simmons of Nebras were very disappointed as could not accept their invitati to go to Lincoln. We had hop to see them on the way to Io but we had no such luck.

But this led to a mira Mummy and I became 'Adi rals.' And thereby hangs a t

In anticipation of our visit Lincoln, the Simmonses

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epared a welcome, character-
ic of Nebraska. We did not
ow of it till a few days later,
received two scrolls, where-
the Governor of Nebraska
as pleased to grant us a com-
ssion each, appointing us 'Ad-
rals of the Great Navy of
braska'! And Nebraska has
sea, no navy, no ships and
sailors: it is Nebraska's way
welcome.

And when the future researcher looks into the family annals of the Munshis of the Munshi Heights, he would discover that two Munshis, husband and wife, were 'Admirals' in their day! I hope he won't pursue the inquiry further!

Yours sincerely,

K. M. Munshi

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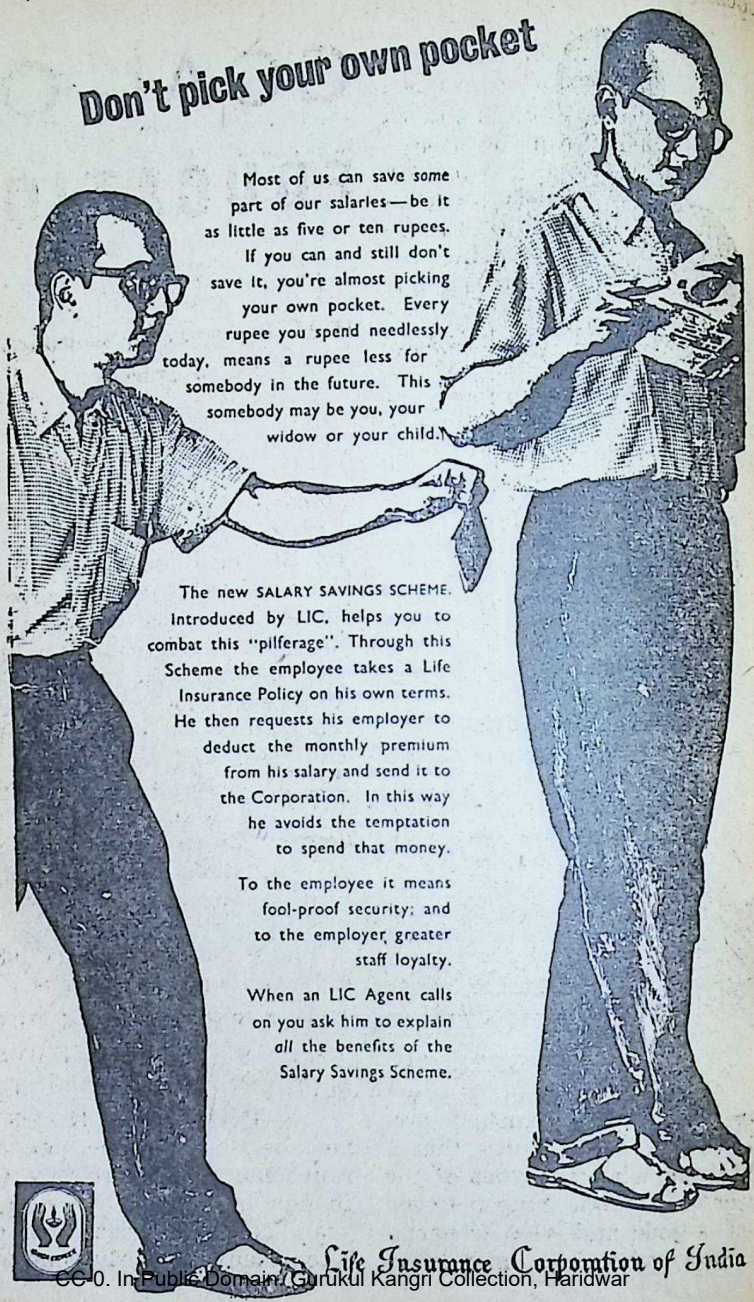

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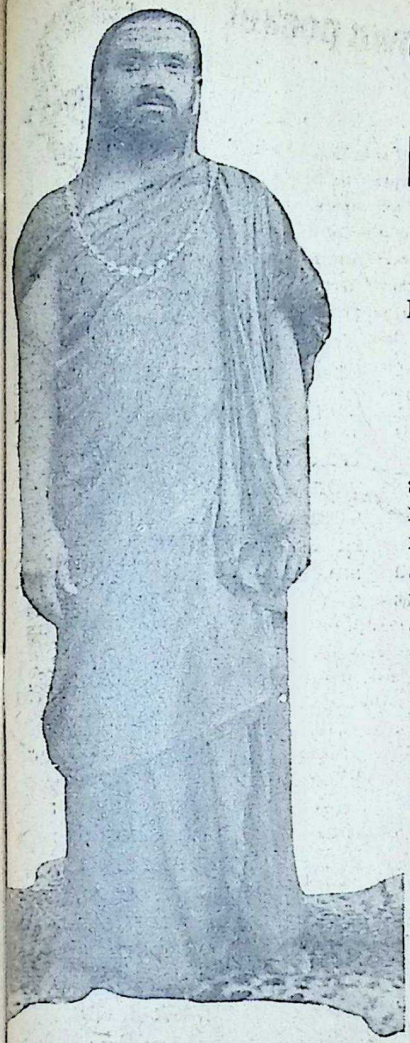

GOAL OF EDUCATION

H. H. Jagadguru Sri Sankaracharya of Sringeri

THERE is a Sanskrit saying which declares that a man who is devoid of the power of distinguishing between what is good and what is harmful and who has merely a stomach-and-pocket view of life is no better than a cow except for the fact that he eats rice and not grass like the cow. If we are to realize the purpose of our existence, we should know the nature of Dharma and Adharma, should always tread the path of Dharma and abjure the path of Adharma. For Dharma raises the stature of a man and Adharma brings him down. The purpose of all education should be to enable a man to lead a Dharmic way of life.

Our ancients set great store by education. Manu says:

अज्ञं हि बालमित्याहुः पितेत्येव तु मन्त्रदम् ।
न हायनैर्न पलितैर्न वित्तेन न बन्धुभिः ॥
ऋषयश्चक्रिरे धर्मं योऽनूचानः सनो महान् ।

—*Manu Smriti*, II. 153-154.

i.e., the Gods consider an ignorant man as a mere boy even though he may be very old in years and they regard an educated man as elderly though he

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may be very young in years. Neither by age nor by grey hairs nor by immense wealth nor by the number of his relations does a man become great; only by the study of the Vedas with its Angas does he become great. This is the Dharma proclaimed by the Rishis.

But mere education without worldly wisdom is useless and does not shine. It is something like a bald person holding fragrant flowers in his hand. Of what use are those flowers to him?

मुग्धानि लब्ध्वा पुष्पाणि मुण्डितः किं करिष्यति ?

Not only is such knowledge useless, it sometimes even leads to disastrous consequences. Every one knows the story of the Guru and his four disciples. The Guru taught the disciples a *mantra* called *Mritasanjivani* by the chanting of which the dead could be brought back to life. Once the four disciples went on a journey. On the way they saw a tiger lying dead. A bright idea came to one of the disciples. Here was an opportunity to test the efficacy of the *mantra* he told his companions. But they, wiser than him, saw the danger that would befall them if the tiger were to be given life and tried their best to dissuade him from his mad intent. But finding it useless to argue with him, they prudently got up a tree nearby. The foolish disciple chanted the *mantra*. The tiger got back its life. It felt very hungry and seeing a man standing in front of it, killed him and ate him up. The other three disciples survived because their knowledge was coupled with wisdom.

Sometimes knowledge is knowingly put to wrong use. The story of Aswathama illustrates this type. Aswathama, the warrior-son of Drona, possesses extraordinary skill in the arts of archery. But he put it to wrong and wicked use when he tried to destroy the child in the womb of Uttara after Duryodhana and his men had fallen in the battlefield. Sri Krishna saved the child who later blossomed into King Parikshit. Every one condemned Aswathama for his cruel act.

Therefore, if learning is not used in a proper manner and in appropriate places it results in evil.

When a man has acquired knowledge, he should not remain content with merely using it to further his own ends, for then he is just like any other trader or man selling his merchandise—his merchandise being knowledge. यस्यागमः केवलजीविकैव ज्ञानपण्यं वणिजं वदन्ति। declares Kalidasa. He should impart it to others.

A good teacher is one who teaches his pupils what he knows. True humility was the hall-mark of learning in ancient days unlike in the present age

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hen teachers have a tendency proclaim their knowledge to e world. The supremacy hich teachers of ancient days tablished over their disciples as a spiritual supremacy. The udents seeking knowledge ap-roached their master with verence and awe, underwent ediently the disciplines which enjoined on them and sought s grace. But the modern stu-nt is rebellious, likes to parade s knowledge in public and en-ys causing discomfiture to the aster by putting all sorts of estions to him. Such beha-our is not proper and is, in outh, an offence against so-ety. It is capable of doing eat harm to the community.

The charge is sometimes velled even by eminent per-ns that our ancients did not ake the students into the rich orehouse of learning, and that consequence, much of it has en lost to us. Our forefathers ere not selfish men; they ould have willingly impart-l all their knowledge if they d been able to get good and dent disciples. But to-day en where good pupils are ailable, teachers are not in-ined to give out their best for ar that their importance will e diminished. This feature oes not seem to be confined to he school-room alone but ap-ears to be one of the marks of he age we live in. Take for in-tance, the case of Atomic re-search. The Government of the country which makes a dis-covery is not willing to share its knowledge with other na-tions!

Some apostles of the modern age are never tired of proclaim-ing the great scientific progress that has been made in this age and of decrying ancient know-ledge. But we know that while the cure for certain diseases have yet to be discovered by modern medicines, these were cured in ancient days by some drugs or by some *mantras*. The path of wisdom for a teacher will, therefore, be to achieve a synthesis of the best in modern and ancient knowledge and to impart this knowledge to deserv-ing students. Thereby fissipar-ous tendencies will be avoided and the knowledge which the students acquire can be har-nessed to ends that will assure the prosperity of the world.

Manu Smriti enjoins on the householders the performance of five *Yajnas* daily. They are, *Deva Yajna, Pitru Yajna, Bhoota Yajna, Manusha Yajna* and *Brahma Yajna*. Offering made to the Gods by the performance of *homa* is *Deva Yajna*. Offer-ing made to the Manes by the performance of *tarpana* is called *Pitru Yajna*. *Bhoota Yajna* is the offering of *bali* to animals and it serves to show our love and duty to all the living crea-tions of God. *Manusha Yajna* means the worship of *athithi*

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by the offering of food to casual guests whom we see on the eve of our taking food.

Lastly we come to *Brahma Yajna.* अध्ययन ब्रह्मयज्ञः It means the teaching of the knowledge of Brahman. Brahman means Vedas. वेदस्तत्वं तपोब्रह्म । The Lord has declared that he is अध्यात्मविद्या विद्यानां. Therefore *Brahma Yajna* in its highest sense means the imparting of knowledge of Brahman to others.

Again the Lord declares in the *Gita*—

अध्येष्यते च यइमं धर्म्यं संवादमावयोः ।
ज्ञानयज्ञेन तेनाहमिष्टस्स्यामिति मे मतिः ॥

He who will study this sacred dialogue of ours—by him shall I regard myself as having been worshipped through the sacrifice of knowledge. That is, the study of sacred books like the *Gita* which impart the knowledge of Brahman and of their teaching to others is *Brahma Yajna.*

This indeed is the goal of all education in its real sense. In the ultimate analysis, other forms of education relating to Karma Kanda are really Avidya because the fruits of rituals described in the Karma Kanda have reference only to the phenomenal world and do not lead to that state of eternal bliss—Moksha—release from the cycle of births and deaths.

But as human beings are *ajnanis,* they have first to tread the path of Dharma Vidya which prepares them for the attainment of Jnana. On this level, *Brahma Yajna* means the imparting of this knowledge to others. Anything taught—be it Tarka or Vyakarana or Vijnana or Sangeeta—must be intended for the benefit of the people.

Live in the world like a water-fowl. The water clings to the bird but it shakes it off.

—Sri Ramakrishna.

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INDRA ADMONISHED

As Bharata walked towards Chitrakuta, all things animate and inanimate felt twice blessed at the sight of Bharata, Rama's beloved. At this stage Indra felt a pang of jealousy at Bharata's blessedness and asked Brihaspati to devise a means of preventing a meeting between Raghubir and Bharata. Whereon Brihaspati admonishes Indra that Rama who does not mind any wrong done to Himself will become furious at a wrong done to His devotee.

राम सँकोची प्रमबस,
भरत सप्रेम पयोधि
बनी बात बेगरन चहति,
करिअ जतन छल सोधि ॥

Said Indra:

"Rama is modest and affectionate and Bharata the very ocean of love. The scheme I have devised is likely to be upset; so do your best to think out some guileful stratagem."

बचन सुनत सुरगुरु मुसकाने।
सहस नयन बिनु लोचन जाने॥
मायापति सेवक सन माया।
करइ त उलटि परइ सुरराया॥
तब किछु कीन्ह राम रुख जानी।
अब कुचालि करि होइहि हानी॥

At this the Guru of the gods smiled, thinking Indra to be but blind for all his thousand eyes. "O King of heaven", he replied, "illusion practised on a servant of illusion's lord recoils on one's own head. I practised it once, knowing it was Rama's will, but now deceitful action will only work mischief.

सुनु सुरेस रघुनाथ सुभाऊ।
निज अपराध रिसाहिं न काऊ॥
जो अपराधु भगत कर करई।
राम रोष पावक सो जरई॥

"Hearken, O King of heaven, it is Raghunath's nature never to be angry at a wrong done to

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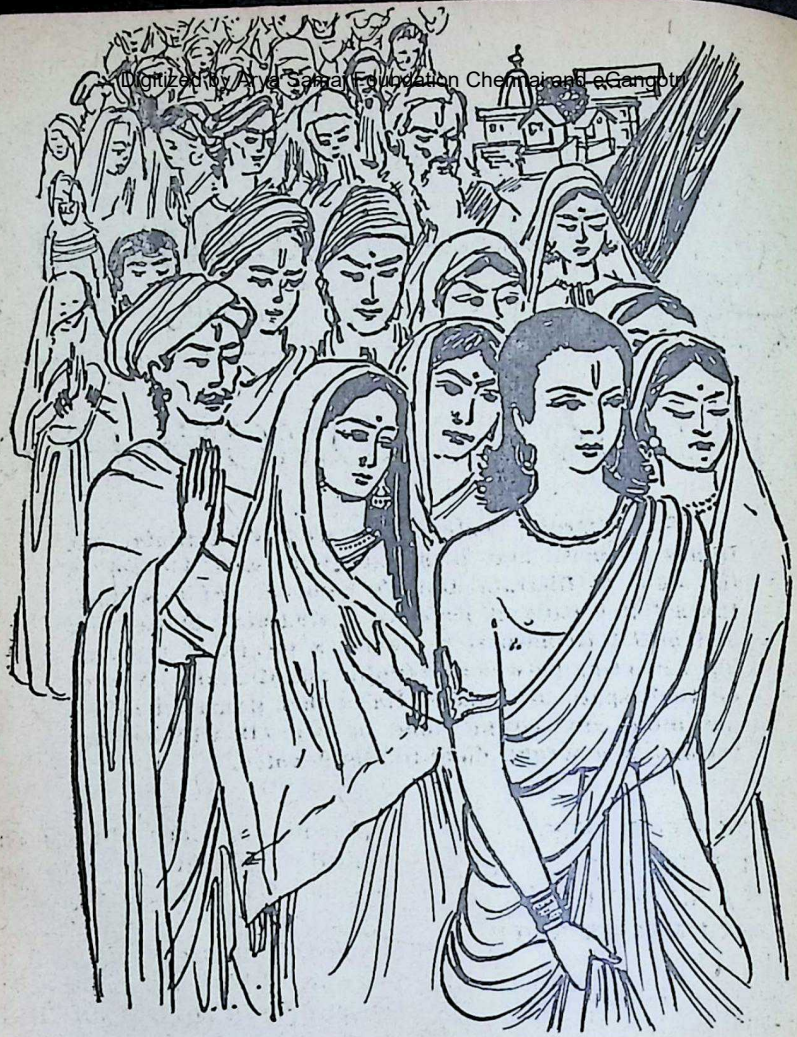

Bharata walked towards Chitrakuta.

Himself; but one who wrongs His votary is consumed in the fire of Rama's wrath.

लोकहुँ बेद बिदित इतिहासा।
यह महिमा जानहिं दुरबासा॥
भरत सरिस को रामसनेही।
जग जपु राम राम जपु जेही॥

"There are well-known stories, both secular and scriptural, to prove it. Durvasa knows well the power of His vengeance. And who so dear to Rama as Bharata? The world repeats the Name of Rama, and Rama, the Name of Bharata!

मनहुँ न आनिय अमरपति,
रघुबर भगत अकाज।
अजसु लोक परलोक दुख,
दिन दिन सोक समाज॥

"So think not, O King of the

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immortals, to injure a votary of Raghubar; it would but mean dishonour in the world and sorrow in heaven and an ever-increasing burden of remorse.

सुनु सुरेस उपदेस हमारा।
रामहि सेवक परम पियारा॥
मानत सुख सेवक सेवकाई।
सेवक-बैर बैरु अधिकाई॥

"Listen, King of the gods, to my advice. A servant is above all, dear to Rama, and He is pleased when one serves His servant and bitterly hostile to His servant's foe.

जद्यपि सम नहिं राग न रोषू।
गहहिं न पाप पुन्य गुन दोषू॥
करम प्रधान बिस्व करि राखा।
जो जस करइ सो तस फल चाखा॥
तदपि करहिं सम बिषम बिहारा।
भगत अभगत हृदय अनुसारा॥

"Though He be impartial, feeling neither desire nor anger, regarding not merit or demerit, virtue or defect, and has appointed fate the sovereign of the universe, so that as a man sows he reaps, yet does He play at partiality according as hearts are faithful or unfaithful.

अगुन अलेप अमान एकरस।
रामुसगुन भए भगत प्रेमबस॥
राम सदा सेवक रुचि राखी।
बेद पुरान साधु सुर साखी॥
अस जिय जानि तजहु कुटिलाई।
करहु भरत पद प्रीति सुहाई॥

"Rama is impersonal, undefiled, infinite and immutable, yet for love of the desires of His servants, as Veda and Purana and holy men and gods bear witness. Thus reflect and abandon crooked ways and practise meek devotion to the feet of Bharata.

राम भगत परहित निरत,
पर दुख दुखी दयाल।
भगत सिरोमनि भरत तें,
जनि डरपहु सुरपाल॥

"Rama's faithful servants are devoted to the good of others and sorrow when they sorrow, full of compassion; and Bharata is the chief of votaries."

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VIDYAS in UPANISHADS

Swami Sivananda

[*Continued from last issue*]

10. *Paryanka Vidya*

THIS Vidya occurs in the *Kaushitaki Upanishad*, I. This describes the Vidya called Paryanka or the couch of Hiranyagarbha or Brahma. Chitra Gargyayani instructs Uddalaka and Swetaketu on this beautiful Vidya.

"The soul, when it becomes desireless, passes beyond the moon. Then it goes to the world of lightning. Then the Guru meets him. To him the disciple should say, 'I am thyself.' Then he is allowed to move further. Then the soul passes through worlds of Agni, Vayu, Varuna, Indra, Prajapati and lastly Brahma. In the last world, the world of Hiranyagarbha, there in the centre of the Hall is seated on his couch Brahma. And to Him he should say, 'You are everything, and I am yourself', and then he is allowed in and meets Brahma."

Before Brahma is reached the soul passes through various stages of consciousness which are described in detail in the Upanishads. The throne of Brahma called Vichakshana in the Hall called Vibhu-Pramita is described as of immeasurable radiance and splendour. One who reaches this, becomes filled with infinite power and glory. In the *Brahma-Sutras* it is said that one who goes to this place gets even the power of creating, preserving and destroying the worlds if he gets in tune with the one who is seated on the throne. This meditation leads to Saguna-Brahman.

11. *Akshara Vidya*

This Vidya occurs in the *Brihadaranyaka Upanishad* III. 8. Yajnavalkya instructs Gargi on the Akshara Vidya or the knowledge of the Imperishable Being.

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"That, O Gargi, Brahmanas call the perishable. It is not coarse, not e, not short, not long, not glow- not adhesive, not shadowy, dark, not airy, not space, sticky, odourless, tasteless, thout eye, without ear, without ice, without wind, without energy, thout breath, without mouth, thout measure, without inside, thout outside. It eats nothing. No e eats it."

This Vidya is the corollary of e neti-neti method of Vedan- Meditation. All phenomena- y and relatedness are denied eir validity and after negat- every conceptual attribute, at remains is That which is, e Eternal, Akshara.

12. *Samvarga Vidya*

This Vidya occurs in the *handogya Upanishad*, IV. 2, Sage Raikva initiates Jana- ruti on this Vidya.

Cosmically, Vayu is the ulti- tum of all. Fire, Sun, Moon, janya, merge into Vayu only. ividually, Prana is the ultimatum all. In sleep, speech, eye, ear, d merge into Prana only. Vayu Prana are the two Samvargas or rbants. Earth, water, and fire ge in Vayu."

his is one of the most im- tant Vidyas which elucidates supremacy of the Prana or Vital Air both in its cosmi- and individual aspects. The nement of the Prana and the u enables one to reach the ha-Prana or Hiranyagarbha, Life-Principle of the uni- se. This process of Medita- on the Life-Principle lies ough the harmonising of the Prana and concentration on the unity of the psychic beings of the individual and the universe. It is told in this Vidya that denying food to a guest at the door is denying food to the Cosmic Life-Principle, for it exists in all equally. To one who knows this, all this world comes to light and he becomes the cosmic consumer of food, the Hiranyagarbha.

13. *Madhu Vidya*

This Vidya occurs in the *Chhandogya Upanishad*, III. 1 to 11.

Verily, the Sun is the honey of the gods. The crossbeam for it is the Sky. The atmosphere is the honey-comb. The light-rays are the eggs. The eastern rays are the eastern honey-cells. The Rig-verses are the bees. *Rigveda* is the flower. Honey is produced thus:

"The Rig-verses brooded upon the *Rigveda*. From it, when it had been brooded upon, there was produced as its essence, splendour, brightness, power, vigour, and food. It flowed forth. It rested in the sun. That is the red appearance of the Sun."

The sun is described here in this Vidya as motionless and remaining alone with neither rising nor setting. From the standpoint of the Sun the sky is described as a crossbeam of the honey-comb because the three worlds are like eggs, the higher expanding beyond the lower, and from the second world (atmosphere) which is between the sun and the earth, the third world would appear like a crossbeam. The sun is the honey or

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the Self of the second world, even as the Soul is the honey of the body. The Devas or the gods have this honey which they do not drink but are satisfied at the mere sight of it. The metaphorical meditation on the Sun as the honey implies the meditation on the world-soul which is the centre of the worlds and the planes of consciousness existing external to it. This meditation leads to Saguna Brahman and to reach the Nirguna Brahman one has to transcend the central essence of the sun where Brahman is said to be with his Mayaic splendour. One who knows this Vidya,—to him the sun does never set. It is always day for him, the Light of the essential Soul. The Upanishad says that the whole earth with its treasures is nothing before this Vidya.

14. *Prana Vidya*

This Vidya occurs in the *Chhandogya Upanishad,* I. 11 and *Kaushitaki Upanishad,* II, III.

"Verily, all beings here enter into Prana and depart from it."

In this *Kaushitaki Upanishad* Prana is called the Paryanka of Brahma with indescribable splendour. And here Prana is identified with Brahman itself. Prana is Mukhya, the most supreme. Mind is its messenger, ear its door-keeper, speech the true woman, the wife of Prana, the deity of deities. The meditator should rise to the meditation Brahman from this Mukhya-Prana, which is the starting point of superphysical life.

15. *Upakosala Vidya*

This Vidya occurs in the *Chhandogya Upanishad,* IV. 10-15. Upakosala, the disciple of Satyakama Jabala, is instructed on this Vidya by the three fires.

"Prana is Brahman. Happiness is Brahman. Ether is Brahman. Happiness and Ether are one."

The Garhapatya, Dakshinagni and Ahavaniya fires instruct Upakosala on their being the Purushas in the sun, moon and lightning respectively. Those who meditate upon these, pass beyond the world of Agni to which the soul passing through the Devayana is led by the Amanava Purusha. Collective meditation on these leads the Upasaka to Prana and Akasha which reflect the bliss of Brahman. The meditator on these three goes beyond earth, fire, food, sun, water, quarters, stars, moon, breath, space, sky, lightning, which are the bodies of the fires, and reaches the Centre of Joy through the Devayana Path, when these are conceived of as subjective and not objective.

16. *Akshi Vidya*

This Vidya occurs in the *Chhandogya Upanishad,* IV. 15. Satyakama instructs Upakosala

"That person who is seen in the eye,—He is the Self. That is Immortal, Fearless. That is Brahman. If any one pours ghee or water on it, that it passes away."

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Here meditation is an inter- process and not objective. nce sacrificial oblations with ee, water, etc. are fruitless in s case. The meditation is not the eye but the Purusha hin it which is the essential l functioning in the waking dition. A meditator on this s beyond the waking state d is led to the Saguna Brah- n. The knower of this Vidya uires all that is excellent and omes effulgent. One who ches this Brahman returns to mortal coil.

17. *Antaraditya Vidya*

his Vidya occurs in the *Bri- aranyaka Upanishad,* V. 5, 2. This Sun is the same as that Real. person who is there in that orb the Person who is here in the t eye,—these two abide in each er. Through his rays that one es in this one; through his vital this one in that. When one is ut to quit the body, he sees that orb. The rays do not come to again."

his is the counterpart of the hi Vidya, the cosmic repre- tation of the same, through combination of which two meditation becomes com- e or integral; and there is cted the conscious revela- of the Real through the ging together of the sub- ive and the objective mani- tations of the Purusha.

18. *Aditya Vidya*

his Vidya occurs in the *andogya Upanishad,* I. 6, 6, 7. a is the white shining of the sun. is the dark, the ultra-black. This is Sama. That golden person who is seen within the sun has a golden moustache and golden hair and is golden even to the finger-nail tips His eyes are even as Kapisa-lotus. His Name is 'the High'. He is above all evil and sin. He who knows this goes beyond all evil."

One who realises the Aditya-Purusha through this Vidya goes above sin and reaches Saguna Brahman. The golden Purusha within the Sun is the shining Self adorned with attributes and hence the Highest Brahman itself conceived of qualitatively.

19. *Satyakama Vidya*

This Vidya occurs in the *Chhandogya Upanishad,* IV. 4-9. Sage Haridrumata's disciple, Satyakama Jabala, is instructed by a Bull, Fire, a Swan and a Bird.

"The four quarters are the first Pada of Brahman called 'shining'. The earth, the atmosphere, the sky, the ocean, are the second Pada of Brahman called 'Endless'. Fire, Sun, Moon, Lightning, are the third Pada of Brahman called 'Dazzling'. The breath, the eye, the ear, the mind, are the fourth Pada of Brahman called 'Having-Abode.'"

This Vidya makes one shining, endless, dazzling and with an abode or support. The meditator reaches the Saguna Brahman by passing beyond the quarters and reaching the Whole consisting of four quarters through gradual transcending of the Padas in the process of meditation on the symbols that represent the manifestations of the one Brahman.

[To be continued]

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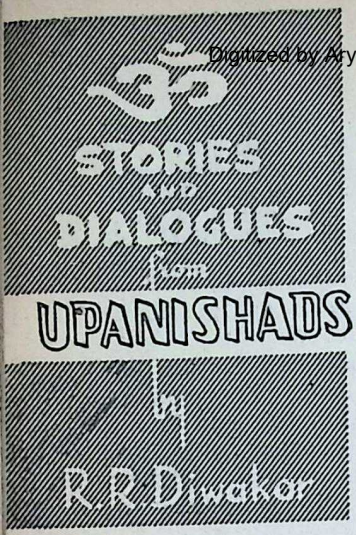

Nachiketa

the seeker

The Upanishads teach us Adhyatma or Brahma Vidya. As they appear at the end of the Vedas, they are also called Vedanta. They constitute the Jnanakanda of the Vedas.

The word Upanishad literally means 'sitting near.' By connotation it means 'teaching imparted while sitting near' obviously by the Guru to his disciple. Over 108 Upanishads are said to be in existence.

The present series aims at acquainting the lay reader with the salient thoughts of the Upanishads in the form of stories, dialogues and anecdotes so that the interested reader may turn to their originals with advantage.

The story given in this issue appears in the Kathopanishad which forms part of Krishna Yajurveda. In the form of a dialogue between Nachiketa and Yama, it teaches the secret of the Paramatman in a clear and instructive manner.

"TO the god of death do I give you away," said the angry father Vajasravas to the youthful Nachiketa when he insisted upon his being gifted away during a sacrifice.

Vajasravas was a very ambitious householder and he thought of performing some sacrifice which would bring him name and fame. Of the many sacrifices that were current in those days, *Viswajit* (that which conquers the world) was one. The price that the performer of this sacrifice had to pay was very heavy. He was expected to give away all his property.

Vajasravas decided upon performing this sacrifice rather than any other and gave away all his property to the Brahmins. But poor man, he had not much of it and many a lean and

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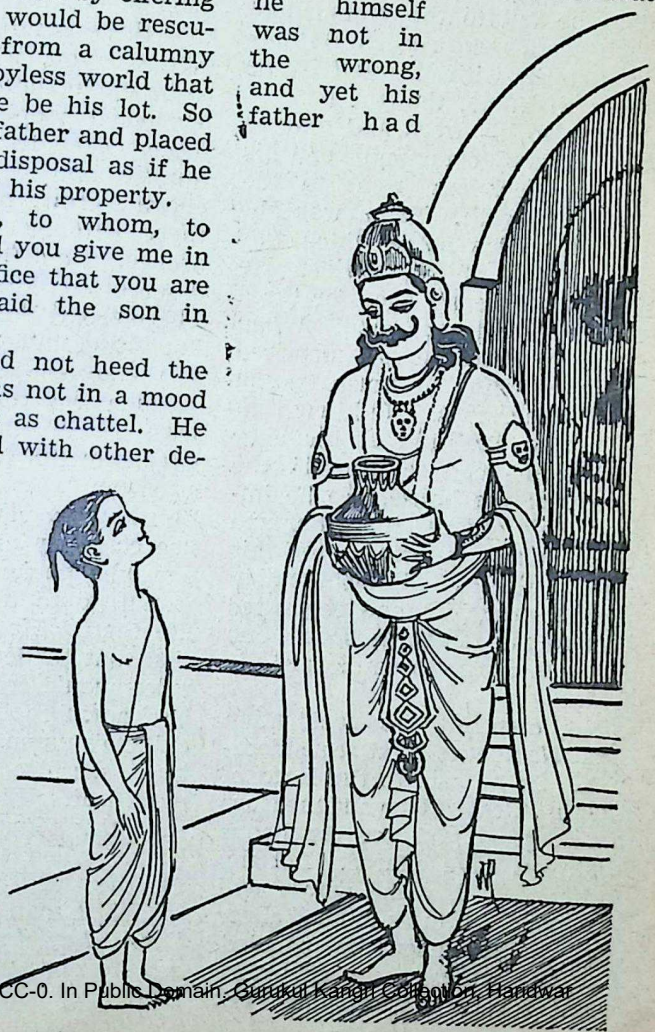
ı and limbless cow also form- part of his scanty belongings. His young son, who was but a ipling, observed all this and s convinced that his father's bition had overshot the mark. he had great faith in himself l he believed that by offering ıself up, he would be rescu- his father from a calumny from the joyless world that ıld otherwise be his lot. So went to his father and placed self at his disposal as if he was part of his property.

Dear father, to whom, to t god would you give me in great sacrifice that you are forming?" said the son in ple faith.

is father did not heed the uest. He was not in a mood treat his son as chattel. He preoccupied with other de- of the sac- e. But his Nachiketa persistent. epeated his ion. Still ather cared Then he eated the ion for the time. The her was at the tinence of child and in a huff, hou, to the f Death do ve thee away. Pester me not any further."

Young Nachiketa wondered at this strange reply from his father. He knew that his father had blurted out in this manner in a fit of temper. He felt that he himself was not in the wrong, and yet his father had



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chosen to be angry. He was conscious that he was not below the mark compared to other boys, but he wondered as to how he would be useful to Yama, if he went to him. He consoled himself saying that like the grain does a man ripen and like the grain does he fall to the ground and then again is he reborn. So may it happen with himself if he went to Yama, thought he.

True to his word and true to the angry command of his father, Nachiketa went to the Lord of Death. Yama was absent from his home which was at the gate of the worlds. He waited at Yama's door for three long days without food. When Yama returned he was surprised to see a young Brahman fasting on his doorsteps. He knew that a fasting Brahmin at his door boded no good to himself, the owner of the house. So he immediately ordered for water and other usual offerings for his guest. He invited Nachiketa to a seat near him and requested him to ask for three boons, one for each of the three days of the fast.

His own father's pacification was Naciketa's first consideration. So he said to the Lord of Death, "Grateful beyond measure am I, great god, for the boons that you have offered. Let my father feel like one whose will is done. Let him be of good cheer and let his anger be pacified. Let him welcome me as before when I return from you. Let this be the first of the boons."

Lord Yama immediately said "This will happen. Your father will be pleased to see you re turning from the very jaws death. He will sleep in peac having overcome all anger."

While asking for the secon boon Nachiketa said, "I lear that there is no fear in Heave Nor are you, who destroy lif to be found there. Nor does o age afflict people in that happ place. Free from the pangs hunger and thirst and beir above sorrow, people enjoy li there without any let or hi drance. I am full of faith and deserve to know that wor Therefore, O Yama, give me th knowledge. This I ask of y as the second boon."

Yama was very much plea with Nachiketa's question. gave him the full knowledge a certain sacrifice. He tau him how to perform that sac fice correctly and told him t one who performs that sacri would go to heaven and en life there. He further told h that that particular *yajna* or s rifice would from then onwa be known in the world by chiketa's name. The fire used that sacrifice would also named after him. After imp ing this knowledge to Yama called upon him to for the third and last boon.

"When man dies, some say lives after death, while ot say he does not. This is y matter which was undecided

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hich is much discussed. I ould like to learn definitely om you the truth about the atter. This is the third boon ask for," said Nachiketa ively.

Yama was not a little discon- rted at this great question om the young questioner. He ed to dissuade Nachiketa m asking for knowledge so ficult. But he failed to do so. the other hand he whetted chiketa's curiosity the more withholding a ready reply.

Young seeker, why not ose some other boon? Even gods have not come to a de- on on this point. Nor it is y to understand this subject. is too subtle a matter. Please eve me of the burden of ans- ring this difficult question. y press me hard?" pleaded maraj.

Nachiketa insisted, "Rightly , Lord Yama. If what you is true, who else is there so petent as you to solve this blem? You deal in life and th and none can know the iny of the human soul so as you. Nor do I see any r boon as good as this."

ama tried again to tempt him of the great question by ing other gifts, but the g man persisted.

Ask for sons and grandsons would live the full span of dred years. Ask for nume- cattle, elephants, horses gold. Ask for ample land you may even ask for life that may last as long as you desire. You may ask for any other boon which you deem equal to this. You may rule this wide world as long as you desire and I shall give you the power to enjoy all possible pleasures on earth. You are free to ask me frankly for the fulfilment of all desires that are difficult of fulfilment in the world of mortals. These beautiful damsels with chariots and musical instruments going about here are hardly ever seen by men. But at my behest, they will all attend on you and serve you. But do not, for god's sake, ask me anything about life after death," said Yama.

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This offer was a fresh temptation in the way of Nachiketa. But he was firm of mind. He therefore brushed aside this temptation and said, "You destroyer of all things, are not all these that you mentioned but temporary and ephemeral things, living but for a day? Do they not corrupt and enfeeble the senses? This life, after all, is but a brief one and therefore I shall have none of these things that you so generously offer. These chariots and these dancing girls, I leave to you. Not by wealth or pleasure alone is the human soul satisfied. And after all, we would get this wealth when we have once seen you and we would live on as long as you choose and as long as you rule. I do not wish to concern myself with all those things. It is that knowledge alone that is worth begging from you. What fool of a man would indulge in mere dance and song and wish to live long merely like an animal when once he has known the true nature of life and when once he has come in touch with you who never become old and who are immortal! Therefore, O Yamaraj, tell me about that life after death about which even the gods are still in doubt. I shall not choose any boon other than this—the solution of this mystery of mysteries."

When Yama found that his disciple was staking everything on this question, he became helpless. Yet he was pleased. He saw that young Nachiketa deserved to know the highest truth. He had faith, sincerity, purity, simplicity of mind, tenacity of purpose, freedom from temptations and above all an intense desire to know the truth and realize it in his own life.

Yama said, "Dear and wise child, two paths always lie open before a man, the path of *sreya* or of good deeds, and the path of *preya* or of pleasure. He who follows the former achieves the goal while he who follows the latter perishes. The wise always choose the right path. You have spurned the path of pleasure and have chosen that which brings permanent good to you. Pleasures did not, could not tempt you. Ignorant fools who know not that there is the other world of immortal bliss, are caught again and again in the net. The wise, however, are few and they follow the other path. It is no doubt a subtle and difficult path. The knowledge of it is so rare. Rare also are those who inquire after it and it is only those who have realized it that can impart it to others. By intellect and logic alone this truth cannot be known. You have risen above every temptation and now you deserve to know the highest truth.

"The wise man attains this ancient knowledge of the immanence of the spirit that pervades all things by meditation on the

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inner self and he goes beyond joy and sorrow. The truth lies beyond the dualities of life like pleasure and pain, success and failure, beyond all relativity. The Vedas or the sacred books and the various penances aim at it. Great *sadhakas* (those who strive) try to attain it by the discipline of *brahmacharya*. The mystic symbol of that truth of truths is AUM.

"That Supreme Spirit is neither ever born nor does it ever die. It is the pure and the immaculate. It is unborn and immortal and dies not at the passing away of the body. One who is desireless and one who has gone beyond sorrow can have a vision of this truth through his purified senses and mind.

"This Spirit cannot be known by teaching nor can it be grasped by the intellect, nor can it be acquired by vast learning. It is by the grace of the Spirit alone that one can be blessed with its knowledge though all these do help the process.

"One who has not abstained from bad deeds and one whose mind is not calm and composed cannot hope to know the truth.

"The human body is like a chariot and the soul is the charioteer. The senses are the horses and the sense-objects are the roads along which they travel. The wise people who know the truth say that the soul is the enjoyer through the senses and the mind. An unrestrained mind without understanding cannot control the senses which would then be like uncontrolled horses. A restrained mind with good understanding can control the senses like a good charioteer who keeps his horses well in hand. An unrestrained mind cannot concentrate and cannot keep itself pure: cannot attain the goal. One with an unrestrained mind would be caught up in the cycle of birth and death. One with a controlled mind will attain a place whence there is no return.

"Few and far are they who look into themselves and try to find out the Atman or the Great Spirit. Since at the time of creation, the spirit went forth outward, the senses and the mind have a tendency to be engaged with the external world. He who looks into himself sees that the soul is the witness of both the dream-state and the waking-state. It is only through the power of the spirit that the senses can function. One who realizes this goes beyond all sorrows.

"It is the great Atman from whom the sun and the moon and all things take their birth. In that Atman do all find their final rest and fulfilment. This Atman is everywhere, here as well as in the other worlds. He is one and indivisible. He who sees more than one here goes from death to death. One who realises unitary life integrally is saved and he become immor-

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"That alone is the real Atman who is awake in those who are sleeping, shaping things as he likes in dreams. That power resides in the pure consciousness which is Brahman and in that are all the worlds centred. Like fire that assumes innumerable shapes and forms according to the objects that it burns, the one Atman that is at the centre in the heart of all things appears different in different objects. The sun who is like the eye of the universe is not affected by the impurities of the universe. So too the inner Atman stands unaffected by the sins and the sorrows of the world.

"He, the great Atman, the arch-controller, is the inner essence of all beings. It is he who shapes the one into many. Those wise and brave men who see him and realise him in their souls—it is their joy that is eternal and not that of others.

"He is the eternal among the fleeting ones, he is the life in the living. He is the one who fulfils the desires of many and all. Those wise men who see him and realize him in their inner selves—it is their joy that is eternal and not that of others.

"As we observe things, we see first objects of our senses. But our senses are subtler than the objects as it is our senses that see the objects. But the primary elements are subtler than our senses since our senses are made of those primary elements. The mind is superior and subtler than the elements as it is the mind that perceives the elements. The power of understanding is superior to the mind as it has the power of discrimination. The soul is greater and subtler than the power of understanding as this is but a part and a fraction of that Great Soul. But the unmanifest is greater and vaster than the Great Soul that manifests. But *Purusha*, the Supreme Spirit, is far greater than the manifest and the unmanifest, as it is the synthesis of both and contains both integrally. There is nothing subtler, greater or superior to that *Purusha* which is the final word in existence and being. That is the final goal of all.

"He pervades all beings secretly and is not manifestly seen. He can be perceived or felt only by subtler seers through their one-pointed power of understanding.

"There is a way by which we can approach that *Purusha*. The wise who want to have a vision of that great truth should merge the powers of speech, etc. in the mind, that mind in the power of understanding, that power again into the Great Soul, and that again into the infinitely peaceful Spirit.

"When the five senses and their power of perceiving along with the mind are stilled and when the power of understanding is held in suspense—that is the supreme condition of human

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consciousness. That is called the *Yoga* condition or perfect concentration. That is the steady stilling of the senses and holding them there. Then the man is free from objective and fleeting ideas. Such a pure condition of consciousness cannot be realized by the power of speech or by the power of sight or by the mind. It can be realised only through faith and by intuition, purified by long practice and strict discipline. When all desires have fled from the mind and all doubts have been cleared, a man becomes immortal.

"That great immanence is speechless and touchless and formless and deathless. It can neither be tasted nor smelt. It has neither beginning nor end. It is smaller than the smallest and greater than the greatest. It is the great truth, the greatest reality and one who knows this goes beyond death.

"Arise, awake, approach the worthy ones and learn to realize the truth. Narrow is the path and difficult to tread, sharp like the edge of a razor. But success is sure to those who dare and do."

This is the highest knowledge and the pathway to it, as taught by Yama to Nachiketa, the ideal seeker after truth.

[To be continued]

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Kulapati's Speech in New York

Sanskrit & Spiritual VALUES

THE importance of studying Sanskrit which had through the ages stressed the divine essence in man and the supremacy of the moral order was emphasised by Kulapati Dr. K. M. Munshi when he spoke on June 28 to a distinguished group attending a reception in New York organised in his honour by the East-West Institute. *(See Bhavan's News).*

"If materialism has to be fought, we must realise the importance of spiritual values in life. We all claim to be democrats; U.S.A., U.K. and India are all democracies. But do we realise the spiritual basis of democracy? If we don't we should not wonder that democracies are left behind in the race for men's souls.

"We must realise the spiritual values; the divine essence in man, the supremacy of the moral order and faith in God; without them freedom and democracy are a mockery. The world's crisis is the result of a desperate conflict between the god-minded and the godless; at no time in the history of the human race was godlessness so respectable; at no time again were the god-minded on so vast a scale so conscious of the struggle and of the need to win.

"Sanskrit is the storehouse and instrument of the three great values I have referred to. Whoever studies it, even superficially, is on the path to acquire faith in God. It is therefore essential that the study of Sanskrit should be popularised; therein lies one sovereign remedy to win the struggle. I therefore congratulate Dr. Shastri on sponsoring this Institute.

"Dr. Shastri is associated with the Bhavan. She is a dedicated person. And with rare faith and courage struggling against heavy odds, she has been fighting for Sanskrit and all it stands for in U.S.A. I wish her every success.

"There is an item in the agenda to open a centre of the Bhavan. I would have gladly done so, had the Institute been incorporated. The application, I understand, is pending. But, subject to the confirmation by the Bhavan's Council, I will accept the affiliation of the Institute to the Bhavan.

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The world is small and we
nt closer contacts and under-
nding between the East and
st. If Dr. Shastri's dream is
filled and the Institute be-
nes a link between the East
l the West, it will help the
se of better understanding
ween nations and help to
ld One World towards which
must go.

'The world is a family' was
vision of the ancient seers
India; that is the reality to-
rds which we are groping.
t we must go forward not as
ary travellers, but as men of
h, as instruments of God.
d if we do so, we cannot fail,
hath not the Lord promised:
मे भक्ताः प्रणश्यति 'Those
oted to me shall not fail'."
On the advice of Dr. Munshi,
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med to facilitate greater co-
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Dr. Shakuntala Rao Shastri

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What Life Has Taught Me

. . . The most difficult thing to withstand is success . . . success can poison and corrode the soul . . .

M. C. Chagla
Chief Justice, High Court of Bombay

AT what point of time in a man's life should he look behind and not ahead? When should he say to himself that he should now sum up and weigh the lessons which he has derived, admit his mistakes and misconceptions, bring about a reconciliation between himself and his surroundings and achieve peace and contentment within himself? There is no such final or definitive point of time. While life continues, the struggle and the discontent, the aspirations and frustrations continue and give to life its quality, its zest and also its weariness.

We are living at such a pace and under such pressure that we have no time to pause and think, or, as an English poet has said, 'to stand and stare.' For the good of our soul, I think it is necessary from time to time to take stock, to count our gains and losses (not necessarily material but also moral and emotional) and to ask ourselves what life has taught us.

The longer I live the more I realise the supreme importance of tolerance. Tolerance is a

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ality which is getting rarer
d rarer in this world. The
nflicting ideologies to which
n are wedded are getting
rper every day, and we are
tting surer of our own
and of faith. Honest diver-
nce of opinion is becom-
g an impossible achievement.
e are so elated with our own
hteousness that anyone who
res to differ from us must be,
say the least, either deprav-
or a dangerous maniac. And
ofessing democrats can be as
olerant as believers in totali-
ianism.

The true significance of toler-
ce is the belief in human dig-
y and the value and import-
ce of the individual, the most
portant article in the demo-
atic faith. The true democrat
ys that he can never be sure
being right, the possibility of
ror is infinite. He must there-
re permit all flowers to bloom,
must permit every one to ex-
riment with his life. Truth
n only emerge from clash of
eas. To crush or curb any
the greatest sin against light.
Tolerance also means sympa-
y and understanding. The
rshest and cruellest thing in
e is to judge, and I say this
though it has been my pro-
ssion for nearly 20 years to
dge. What right have I to
ss judgments on men's con-
ct when I don't know all the
rcumstances that actuated that
nduct? How do I know how
would have behaved if I were
in identically the same situation? It is infinitely better to try and understand, and with understanding comes sympathy.

Another aspect of tolerance is to attach no importance to the caste or community to which a man belongs, or to the colour of his skin. We have a habit of attaching labels to human beings and then judging them. He is a Hindu or he is a Muslim and therefore he must be such and such. He is a Brahmin and so he must be an intellectual—he is a Harijan and so he must be unintelligent. Even in a Secular State we are class and caste conscious. We will not take a man for what he is. We want to take revenge upon him for the sins of his forefathers committed hundreds and thousands of years ago. We may proudly proclaim equality before the law. It is more necessary to believe in equality of men in the eye of God.

Life has also taught me or should teach me humility. We are so proud of our success. We attribute it to our wonderful qualities, our ability, industry and a hundred other things. The only thing we forget is the important part chance or the contingent has played in bringing about our success. We do not realise, or do not choose to realise, that there are hundreds and thousands with far superior talent to ours who fall by the wayside because they did not

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have our opportunities or that circumstances conspired against them. Pride and arrogance are not merely the precursors of an impending fall but to my mind they bear witness to an essential cheapness in the man. The most difficult thing to withstand is success. Alcohol may be bad for the bodily health—success can poison and corrode the soul.

Life, whether a man is successful or otherwise from the worldly point of view, must have a certain quality and that quality can only come from integrity. Integrity does not mean mere freedom from corruption. That is very easy to achieve. I would not think of myself as something wonderful because I am honest and do not accept bribes. That is the least that is expected of me. But integrity is both a quality of the mind and of the soul. Intellectual integrity is the capacity to be objective and dispassionate in the heat and dust of battle and in the hurly-burly of everyday existence. This is an age of slogans and headlines. One must learn to think for oneself and one must have the courage of drawing the logical conclusions of one's thoughts. These conclusions may be very uncomfortable to oneself or to the high and mighty in the land. But if one has integrity one must adhere to them.

Integrity of the soul is the dearest and most precious possession that a man can have. It is his faith. It is the star by the light of which he steers his life in fair or stormy weather. I am not a religious man—I think on the whole in the history of humanity religion has done more harm than good. But that does not mean that we must not have some principle, some ideal, some light to which we can hold out our hands. We may refuse to bend our knee in any church, temple or mosque, but in our fundamental loneliness we must be able to turn to some Source outside ourselves to whom we can turn for guidance, to whom we can carry our fears and our sorrows and who can supply the touchstone by which we can judge our actions.

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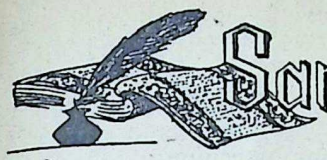

[New Series]

Dr. Shakuntala Rao Shastri

(Continued from last issue)

LESSON IX

The Upanishads are among some of the earliest literary works of India. They belong to the Vedic group and are the continuation of the great Vedas. The Upanishads are 125 in number, but all these are neither important, nor do they belong to the Vedic times. There are thirteen Upanishads that are important and represent the monotheistic thought of India. These books deal with the relation of man to God and the origin of the universe. There was a searching inquiry into the nature of God in those days. They realized that to know the ultimate Reality of the world is the *summum bonum* of life. Without it life is not worth living. So they directed all their thoughts to the search of this truth, the Reality behind the changing phenomena of nature. The following verse is from one of these Upanishads:—

शृण्वन्तु	विश्वेऽमृतस्य	पुत्राः	
śṛṇvantu	viśve-amṛtasya	putrāḥ	
listen	in the universe,	of the Immortal	sons
आ ये	धामानि	दिव्यानि	तस्थुः
ā ye	dhāmāni	divyāni	tasthuḥ
who	regions	celestial	dwell
वेदाहमेतं	पुरुषं	महान्तं	
vedāhametaṁ	puruṣaṁ	mahāntaṁ	
know I this	being	great	

(Continued on page 52)

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SRAVANI

J. H. Dave

SRAVANI falls on the full moon day of the month of Sravana when the moon is usually in the *Sravana Nakshatra.* This day is famous for two religious ceremonies, one is the Upakarma and the second is the Rakshabandhana. On the Upakarma day all the *dwijas* i.e. those who put on the sacred thread have to peform the Upakarma ceremony and put on a new sacred thread in place of the old. The word Upakarma means the beginning of the Vedic studies; in other words, it is the beginning of the annual new term for the study of Vedas. This festival which celebrates the starting of the Vedic studies falls in the *Varsha* season, when new herbs have grown. For the students of the four different Vedas namely, the Rig Veda, the Yajurveda, the Samadeva and the Atharva Veda, different days are indicated for performing the Upakarma ceremony. The Rig vedins prefer the month of Sravana and the moon in the *Sravana nakshatra.* They also sometimes take the Panchami or the Hasta Nakshatra; if the Panchami of the Sravana is not available they take the Panchami of the Bhadrapada. Rgvedins always perform the Upakarma in the early part of the day. For the students of the Yajurveda the full moon of the month of Sravan is the main day for performing the Upakarma ceremony. Students of Samaveda usually perform it when the moon is in Hasta nakshatra in the month of Bhadrapada and they perfer the evening time. Students of Atharva veda mainly prefer the full moon day of either the Sravana or Bhadrapada. If on the day of Upakarma there is either an eclipse or the sankaranti of the sun, that day is avoided.

The Vedic studies begin from the day of Upakarma and they usually go on continuously for a period of about 4½ months till the month of Pausha or Magha. The Vedic practice was to celebrate the completion of the Vedic studies of the term in the Rohini Nakshatra on the bank of a river or lake; and it was known as the Utsarjana ceremony. At present, first the Utsarjana ceremony is performed and the then Upakarma—both on the same day.

On this Upakarma day the *dwijas* take an opportunity of revising their Vedic studies. Every *dwija* is expected to have some part of swadhyaya or vedic study daily. But if by negligence or other preoccupations the swadhyaya is neglected, on the Upakarma day at least, an opportunity is expected to be taken to revise the vedic

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studies. As part of the ceremony those who participate in it take five things connected with the cow—namely, the milk, the curds, the ghee, the cow's urine and the cowdung. This is intended for external and internal purity. Water in which the *Kusa* grass is plunged is mixed with this Panchagavya. The main part of this Upakarma ceremony is the Rishipujana. The Vedic seers or *drishtas* are offered Puja and an opportunity is taken to remember with gratitude the great vedic heritage they have given to Bharata. It should be noted that in many of the Indian Universities, the convocations are held in August-September. This was originally intended to be in recognition of the Vedic Upakarma when the old term ended and the new one started.

On this very day of the bright half of the month of Sravana, Rakshabandhana is also performed. This ceremony is intended for all castes and communities. The house should be cleaned. A place is selected and cowdung is applied on that. It is then decorated with various coloured designs and a *kalasa* full of water is established on this spot. Then people have the raksha-bandhana through their Purohita or their sisters. The sisters and the Purohita are given *Dakshina* for tying this protective charm. Raksha is prepared of cotton strings sometimes with gold or silver threads and with silken or cotton knots, either plain or coloured. It is intended to provide raksha or protection to the person wearing it. At the time of tying the raksha to the right forearm the following *mantra* is repeated:

"I am tying you with that by which the powerful demon king Bali was tied. O, raksha! do not move away."

The Puranic legend says that Indra was once defeated by the demons and he requested his *Purohita* Brihaspati to tie a raksha i.e. a protective charm on his hand so that he might feel assured and attack with enthusiasm the army of the demons and defeat them. Both Brihaspati and Indrani tied raksha to the forearm of Indra on the full moon day of the month of Sravana. The present-day practice is to get the raksha tied through the sisters and the Purohita or a brahmin. The raksha bandhana is now not made by the wife as was done by Indrani to Indra. The practice of the sister tying the raksha to the brother had become so famous that we hear stories of Rajput ladies sending a raksha even to strangers and they out of chivalry treated those ladies as their adopted sisters and made it a point to come to their rescue in times of difficulty.

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Immortal India—104 **J. H. DAVE**

TUNGABHADRA

RIVER Tungabhadra is the chief tributary of river Krishna, in South India. This famous river is formed by the confluence of two rivers, Tunga and Bhadra. These two rivers meet at Kudli which is about nine miles from Shimoga. Both these rivers Tunga and Bhadra rise in the Western Ghats at a place called Gangamula. River Tunga rises at Gangamula on the Varaha Parvata in the Kadur district. The source of this river is very close to that of Bhadra. Tunga flows in the north-east direction and flows past Sringeri and then by the side of Tirthahalli. Thereafter it flows past Shimoga and comes to Kudli where it meets Bhadra. For some distance near Mandagadde, river Tunga is divided into about seven streams. River Bhadra also has its rise in the Western Ghats at Gangamula in the Varaha Parvata. It is also situated in the Kadur district. Bhadra flows in the north-east direction. It passes along the base of the Baba Budun range of hills. Then it flows past Bhadravati and Hole Honnur. Bhadra ultimately meets Tunga at Kudli. Bhadravati is a town situated on the right bank of river Bhadra about 12 miles from Shimoga. Hole Honnur is also on the right bank of Bhadra and it is situated about nine miles north-east of Shimoga. Shimoga is situated on the left bank of river Tunga and is about 171 miles from Bangalore. Shimoga is derived from Sivamukha, that is, the face of Lord Siva. Another derivation has also been suggested and it is said that an ancient sage found in this place sweet herbs which he used for his daily meals and therefore this spot where he found them was named Shimoga or the sweet pot. Mandali, a suburb of Shimoga, was flourishing under the Ganga rulers. The country round about Shimoga formed part of the kingdoms of Chalukyas, the Hoysalas and the rulers of Vijayanagar.

Tirthahalli is situated on the left bank of river Tunga about 35 miles from Shimoga. This town derives its name from numerous *tirthas* or bathing ghats situated in this locality on the Tunga river. Several hollows are formed in the rocky belt of Tunga at this place, and one such hollow or hole is said to have been carved out by Parasurama with his axe. In the month of Margasirsha every year, a festival is held for three

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days. The *Havika math* and *Puthiki math* are situated here, where devotees receive a branding with a religious stamp.

Sringeri is situated on the left bank of river Tunga. It is the headquarters of His Holiness the Jagadguru Sri Sankaracharya. It is said that Sri Sankaracharya brought here the image of Saradamba i.e. Saraswati from Kashmir and founded here one of his four chief *maths*. Sri Sankaracharya flourished in the eighth century and established four principal monasteries at Dwaraka, Badari, Jagannath and Sringeri. According to another version Kanchi is also a place counted among his principal *maths*. By the side of the *math* at Sringeri there is the temple of Vidyasankar. The *math* and the estate at Sringeri developed after King Harihar endowed several villages in 1346 A.D. to Swami Vidyaranya in appreciation of his services. The Swamis at Sringeri have been eminent scholars famous for their sanctity and they received homage from the *smartas* and *saivas*, of many parts of India, particularly the South.

After rivers Tunga and Bhadra meets at Kudli the combined stream moves northwards and reaches Honnali. It is situated on the left bank of Tungabhadra, about 24 miles north of Shimoga. According to Puranas this Honnali is the Bhaskarakshetra. Honnali is derived from Honnu and Anala; Honnu denoting gold and Anala denoting fire. It is called Gold of Fire. Fire is supposed to be the father of gold. It was also called Suvarnnali. Leaving the town of Honnali river Tungabhadra flows further north and receives rivers Choradi or Kumadvati as its tributary. The river then passes by the town of Harihar which is situated on the right bank of Tungabhadra. There is a legend which says that one demon Guha had vast territories under his control. He performed penance, propitiated Brahma and obained a boon to the effect that neither Vishnu i.e. Hari nor Siva that is Hara should be able to kill him. After obtaining this boon he started persecuting the people and on account of the boon given by Brahma it became necessary for both Hari and Hara to have a combined form to destroy this demon. It is stated that the incarnation of this Harihara manifested itself at Kudlur where river Tungabhadra meets river Haridra. The footprints of the Lord are also pointed out at this place. Demon Guha while being killed prayed that the place might be known after him. Therefore the place is known as Guharanyakshetra. Harihar also contains the very ornate temple of Hariharesvara. It was constructed in 1223 A.D. by Polalva,

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the Minister of the Hoysala king Narasimha II. This temple is constructed in the Hoysala style of architecture. The image of Harihara in its left half represents Vishnu and is holding the Vaishnava *ayudhas* like the *Sankha* and *Chakra* while the right half represents Siva holding the *Saiva Ayudhas* like the trident. Thereafter the river Tungabhadra meets its tributary Varada. Varada starts from Varadamula near Ikkeri and meets Tungabhadra at Gulnatha. Legend says that Siva had taken off one of the five heads of Brahma. In order to perform prayaschitta for that Siva started performing a severe penance on the Varadamula hill. The penance was so severe that it would have consumed in its flame the universe. Vishnu therefore poured the waters of Bhagirathi from his *Sankha* over the head of Siva on the Varadamula hill and it is said that this gave rise to river Varada. The water was poured by Vishnu to cool down Siva's flame of penance. After meeting Varada, river Tungabhadra flows past Hampi which is the site of the celebrated city of Hampi or Vidyanagar or Vijayanagar. Hakka, the son of Sangama, assumed the title of Harihara, and established the city of Vidyanagar (the city of learning) after his Minister Vidyaranya. This Vidyanagar subsequently became famous as Vijayanagar. It was the capital of the Vijayanagar empire. Thereafter river Tungabhadra receives Vedavati or Huggari as its tributary. Vedavati rises in the form of two streams from the Chandra Drona or Baba Budan mountain. The two streams are Veda and Avati. After receiving Vedavati, Tungabhadra passes by the town of Karnul and it joins river Krishna a few miles beyond Karnul. Tungabhadra has a total course of about 400 miles. In the rainy season it overflows as a rapid and muddy river. One can easily cross it in the summer. The waters of river Tungabhadra are known as particularly sweet and a saying goes that one should bathe in Ganga but should drink the water of Tunga. A number of dams were constructed on Tungabhadra by the rulers of Vijayanagar by placing huge blocks of uncemented stone in the river. Near Karnul a dam on Tungabhadra turns a part of the river water into the Karnul Cuddappah canal.

Tungabhadra was also known, particularly in *Ramayana,* by the name of Pampa. Pampa is the same as Hampi. Hampi was famous as the Pampakshetra of the *Ramayana* fame. River Tungabhadra is mentioned in the Bhagavata. The Tungabhadramahatmya is found in the Brahmandapurana. It is

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stated that Hiranyaksha son of Kasyapa and Diti seized this earth and plunged it into water. Vishnu therefore was requested to have the incarnation of Varaha or Boar and Vishnu after assuming the form of Varaha destroyed the demon Hiranyaksha with his tusks and lifted up the earth which was submerged in water. The legend goes on to say that after the successful fight with the demon, Varaha had perspiration and the stream which trickled down from his high or tunga left tusk became the Tunga river and the stream coming down from his right tusk which was firm and steady i.e. Bhadra became known as the Bhadra river. A third stream coming out from the eye was known as Netravati.

River Tungabhadra flows through the regions of Rayalaseema and Raichur. Here the annual rainfall hardly exceeds 20". As the rains are irregular this locality frequently suffered from famine. To meet the requirements the Tungabhadra project has been undertaken. It will irrigate a large area of land and will also generate power. This project is the joint enterprise of the Andhra and Mysore States. A dam about 170 feet is constructed on the Tungabhadra at Mallapuram near Hospet and two canals are taken off on the two sides of the river. The left bank canal, 127 miles long, will irrigate 5.85 lakhs of acres. The right bank canal, 217 miles long, will irrigate 2.5 lakh acres. There will be three powerhouses generating 1,80,000 kilowatts of electricity.

SANSKRIT LESSONS—*Contd.*

आदित्यवर्णं तमसः परस्तात्
ādityavarṇaṁ tamasaḥ parastāt
Sun colour darkness beyond

तमेव विदित्वाति मृत्युमेति
tameva viditvāti mṛtyumeti
Him only knowing, beyond death goes

नान्यः पन्था विद्यतेऽयनाय
nānyaḥ panthā vidyate-yanāya
no other path there is salvation

"Hearken, O ye sons of the Immortal that dwell in the celestial regions. I have known the Great Effulgent Person beyond darkness. Knowing Him only, one overcomes death. No other path is there for salvation."

[To be continued]

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B. J. Competition—4

REAT MOMENTS in NDIAN HISTORY

the KASHMIR ODYSSEY

M. Ramachandran

I

KASHMIR has been called the Switzerland of the East. And impartial geo-phers, sightseers and visitors ve voted that there is noth- elsewhere to compare with rich flora and panorama that ture's bounty has lavished on shmir. Set like a sparkling vel of glittering precious nes on a mounted pedestal, shmir is charmingly position- among the snow-clad peaks the Himalayas and the Kara-ram with forested hillslopes l gorgeous groves of huge *nars*, brilliant chestnuts, holy *bdars* and luscious mulberries, ding shade and colour to its dscape and with crystal eams and limpid rivers ferti- ng its rich soil. And vault- like an emerald cradle in its centre, lies the beautiful valley of Kashmir, 80 miles long, 25 miles wide, the like of which is nowhere to be found in the world.

And beautiful Kashmir, like all lovely things at large, had to pay its toll of misery when it got out of the protecting wings of British Paramountcy in the year 1947.

Shortly before the August transfer of British Power, Maharaja Hari Singh announced his readiness to enter into Standstill Agreements. And Pakistan on its part signed an agreement with Kashmir in the hope of inducing the State to opt to it. Under the Agreement, it undertook to accord all essential supplies inclusive of food and petrol, to run the Railway service as theretofore and implement all

B.J. Competition Prize Winner

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the obligations incumbent upon a friendly neighbouring State.

Placed and circumstanced as Kashmir was, the question of accession was indeed a difficult and perplexing problem.

The poser held forth a multi-faceted puzzle, more exercising the mind than the fabled Gordian Knot. Kashmir lay girdled by five independent countries, of which U.S.S.R., one of the first-rate Powers, fringed it on the north. Tibet, India, Pakistan and Afghanistan claimed common boundary along the rest of its periphery. And Pakistan alone flanked its border for a length of 450 miles. Toying and tinkering with the idea of carving out an independent Kashmir, without a strong standing army and without the needed financial and economic guts, were out of question. And it was apprehended that opting to India may engender hostile ferment in Gilgit and adjacent pockets.

Again, accession to Pakistan would be ill-taken by the National Conference led by Sheikh Abdullah and his coterie and by a sizable population in Jammu and Ladak.

But Pakistan was keenly intent to induce Kashmir to accede to it by kisses and bouquets if possible, or if need be, to coerce it to that end by brickbats, but the facts were otherwise.

The agreed supplies of food and petrol were cut off. The Railway service from Sialkot to Jammu, the main supply lung, was stopped. An iron curtain was clamped down upon the free traffic of visitors and businessmen to and fro. A military *zoolum* was let loose in the shape of hit-and-run raids along the whole border from Gurdaspur to Gilgit. And soon, the depredations crystallised into actual invasion of the Poonch area.

That it was no casual but a fully planned out and mobilised campaign, soon became evident. Not to speak of the 5,000 tribals and raiders, Pakistani soldiers said to be "on leave," led by regular officers of the Army, were on the march. The whole rank and file deployed the latest tactics of modern warfare and were fully conversant with the whole terrain and topography.

Shouting frenzied slogans of holy war and hungering for plunder, the invaders advanced from Abbottabad along the Jhelum Valley Road. They captured Garhi and Domel and reached Muzaffarabad. Their next objective was to take Uri and head on to Baramula and then Patan and ultimately to occupy Srinagar itself, the seat of the Government and the Maharaja.

The whole State of Kashmir with the Maharaja and the people were thrown into a flutter by this unprovoked lightning invasion. The State battalion at Muzaffarabad was comprised mainly of Muslims and a few

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du Dogras. Lieut. Col. Na
n Singh had been its com
ndant for long.

Maharaja Hari Singh asked
n: "Well, Colonel, can you
unt upon your Muslim sec
n? Will they stand by the
te?"

Surely, more than the Dog
," was the trustful, innocent
ly.

The first act the Muslims of
battalion did, was to shoot
wn the commandant and de
t the State and the Maharaja
abandoning their units and
ir duties, joined forces with
invading raiders and acted
guides to their vanguard re
ments along the Srinagar
ad. Word was freely afloat
t raiders were quickening
ir advance for reaching Sri
gar in time to celebrate the
festival there.

Brigadier Rajinder Singh was
Chief of Staff of the State
ces. He took in the military
uation at a glance. Unless the
ders were checkmated, the
autiful valley would be over
n and innocent people killed
masse. He informed the Ma
raja that he woud gather
remaining State Guards and
and hold them in check.
anwhile, the State could mo
ise and organise defence and
taliation.

By that time, the tribesmen
d swelled up to many thou
nds and well-nigh reached
e outskirts of Uri. No more
than 150 men could be collect
ed by Rajinder Singh. By dint
of a forced march, he and his
men dashed forward and arrived
at Uri in time and engaged the
invaders. All the weight and
fury of overwhelming numbers
of the raiders could not dismay
the defenders. It was an un
equal but heroic combat. Even
after unremitting attack for
hours, the raiders could not
drive an opening or fissure in
Rajinder's company, while many
a sturdy tribal was felled down
like massive trees cut at the
roots. A whole day and night
passed. Still the invaders could
not make any appreciable head
way.

Like Leonidas and his 300
comrades of Athens holding at
bay the Imperial Army of Xer
xes at the Pass of Thermopylae,
Rajinder, with half the number
of his compatriots, had proved
a vexed barricade for the
swarming raiders.

But time exhausts. The
strength of the invaders' num
bers and the modern tactics of
their trained officers and their
machine guns and mortars
struck down the defenders. Man
after man in Rajinder's company
died fighting. It was only a
question of time to overcome
them. So they put a high price
upon their lives. Inch by inch,
they disputed the aggressors'
advance. And before one inch
of ground could be taken, the
raiders were mown down like

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sheaves of corn by the shearing scythes at a harvest.

The Uri bridge was the pivotal landmark, the crossing of which laid the Srinagar Road at the raiders' command. Rajinder decided that the bridge should go. Its demolition would stop the raiders' advance for adequate time, by which the State could organise the defence by itself or with others' help. Rajinder ordered a double-edged action. His frontal column of defenders cut and hacked at the raiders without mercy or quarter. His rear-guards cut and hacked at the bridge, support after support and block after block. Before long, the bridge cracked and crashed, hurtling down to the depths of the river-bed.

A howling growl of curse and denunciation rose from the rank and file of the raiders. And they stood back dismayed, unable to continue their advance. Verily, the legendary feat of Horatius and his Roman comrades guarding the city of Rome at the head of the bridge on river Tiber, had found its historical counterpart in Kashmir.

★

Soon the raiders' aggression gained range and volume. They got over their checkmate at Uri and wended ahead along the Srinagar Road and took the Mahura Power House, which supplied electricity to Srinagar. The raiders scuttled the power-house and plunged the capital city in darkness. All human activity was paralysed. A blanket of ominous gloom fell on the city. Maharaja Hari Singh lost his usual nerve. The Chief Minister Mahajan lost his self-possession; the men their wits; the women became panicky; it was a desperate, dangerous crisis. The Maharaja flashed an S.O.S. to India for immediate military assistance. He also offered to accede to the Indian Union. And he invited Sheikh Abdullah and his colleagues to form the cabinet and run the administration.

The Indian Union, with Sardar Patel and Nehru as its spokesmen and Lord Mountbatten as its Governor-General, wanted to be apprised of the actual situation and flew senior officials to Srinagar to have full discussion with the State authorities and report after an objective observation.

Refugees and emigrants arrived in Srinagar. Their eye-witness accounts beggared even the narration of the Maharaja. They mourned that many of their near and dear had been killed. Women had been carried away. Fair young girls were auctioned. All their life-earnings had been left behind. And their habitations had been put to arson, whose rude tongues of flame had spread over the country-side. And the refugees lamented that the raiders had reduced their populous

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homeland to a veritable inferno.

It was felt dangerous for the Maharaja and his princely folk and family to remain any longer in Srinagar. They and other V.I.P's were evacuated to Jammu by the Indian officers, who returned to Delhi to report all that they had seen and heard. The Maharaja and his Government were waiting for India's acceptance of accession and the rushing of military aid. He did not like to see his state ravaged and subjects murdered. Every hour seemed an age to him. Every moment was a hell of suspense. Having driven and worked the whole day, he went to sleep for a short while, giving orders to his Military Aide to wake him up only if Indian aid arrived, or shoot him down in slumber, if help was refused.

On the Indian side, the Indian Cabinet, with Lord Mountbatten, Nehru and Sardar Patel and others sat in Council. Lord Mountbatten advised caution before armed succour could be rendered.

Presently, military intelligence came announcing the arrival of the raiders at the outskirts of Baramula and their clandestine infiltration into Srinagar.

With these accounts of the heartrending devastation by the raiders and their infiltration to Srinagar, Sardar Patel and Nehru realised that any more hesitation would be an invitation to large-scale massacre of innocent people and enormous looting of property which will have serious repercussion on India. After overall consideration and with the full concurrence of Sheikh Abdullah, who urged urgent aid, India accepted accession and decided to accord military assistance immediately.

It was in this context that the 27th day of October witnessed an airlift operation of troops, equipment and supplies, worthy of being engraved in letters of gold, for which no parallel can be cited from history. Indeed, it was a race with time, a fight with nature, a wager with the raiders.

Ranjit Rai was commissioned with the perilous assignment of pioneering military reconnaissance. He was to cruise round Srinagar Airfield, effect a landing if possible and to flash the news if successful. The Indian Air Force and Land Army waited with bated breath. But earlier than expected, Ranjit Rai radioed that he had landed and that troops and supplies could be flown over to establish an improvised base of operations.

Right from the very small hours of the morning, all the rank and file, from the veteran Army Commandants to the veriest soldier, from the high ace-pilots and seasoned crew of the I.A.F. down to the ordinary ground-staff and techni-

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cians, the whole Defence Personnel worked non-stop to consummate the military assistance promised. With beaming enthusiasm, plane after plane of fighters and armaments were carried into Kashmir. Many a pilot swooped into Srinagar and sortied, landing lots of fighting men and fire-arms on the same day. In this great adventure, the contribution of the Indian Civil Airline Companies was of no small order.

Ranjit Rai consolidated the city of Srinagar and combed and cleared the country around of hostile quislings. Baramula on the west was the key of the gateway, which opened into the beautiful and coveted valley of Kashmir. If the raiders filtered down the bottleneck, the charming valley with its charming capital would be lost. Ranjit hastened with his troops to Barmula and contested the raiders' advance. Soon it was found that the raiders were far superior in numbers. While he adroitly countered the onslaught of the tribal swarm from overwhelming his army, he was keen not to make his precious guards fodder for enemy guns and mortars. He contrived a brilliant two-fold action of keeping the raiders from penetrating into the grand vale, while managing to take a sound stand at the little town of Patan. But as fate would have it, Ranjit Rai was killed in the course of this exacting strategy. And Army Connoiseurs vote this day as a day of great gallantry in Kashmir's history.

And Ranjit Rai was posthumously awarded the highly esteemed *Maha Vir Chakra*.

With unceasing perseverance, India rushed brigade after brigade of troops and supplies. To give effective fillip to their job of throwing the raiders out of Kashmir, India soon established a Divisional Headquarters in the State itself.

From now on, Gen. Kalwant Singh, the Divisional Commander led the operations. He steadily advanced with his army driving before him the whole horde of the raiding tribesmen. Neither mountain ruggedness nor brute fury, nor their numerical strength daunted the Indian Army in the least. It pressed on and on unflinchingly till arrival at Baramula gate way. The enemy raiders were dislodged and their garrison subverted. Kalwant Singh occupied Baramula. After this capture, the Indian Army charged the tribal raiders with redoubled vigour and elan and pushed them back and pursued them without giving respite or quarter. And by the time the rocky height of Uri was reached, the tribal raiders were in such a frantic hurry to get away that they abandoned Tangmarg and Gulmarg without firing a shot.

Barely two weeks had passed since the Indian forces entered

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the arena of this unprovoked, undeclared war on Kashmir.

It was the yeoman service of the I.A.F. under the able command of Air-Marshall Mukerjee and the skilful, intrepid grappling by General Kalwant Singh with an extremely difficult situation during a crucial period that saved and stabilised the military position, wresting the initiative and advantage in favour of the Indian Union.

By this time, many parleys at different levels had taken place between India and Pakistan. Far earlier, the two Governors-General Jinnah and Mountbatten had met. In the course of the pourparlours Jinnah manoeuvred to put India on the defence by attacking the accession and complained that it was procured by use of violence. But Mountbatten retorted that violence was started by Pakistan soldiers and the raiders. It was like coal calling kettle black. And Jinnah was also warned that the Indian Army had well established its position in Kashmir. He therefore proposed a cease-fire on both sides.

"If India would withdraw its forces, I would call off the whole thing", blurted out Jinnah.

"How can you call off the invasion, if Pakistan had not engineered it and had not sole control over the operations?" Mountbatten cornered Jinnah.

Jinnah was in a fix to answer.

Though discussions with Pakistan did not restore peace between the opposing forces, the Indian Army restored Kashmir to its people. And again, though Kashmir was restored to the people, its prosperity and its charming, natural habiliment could not be restored till long after.

All the great heroic moments of Kashmir's accession will not have been fully told, if the daring exploits of Generals Thimmayya and Atma Singh and Air Commodore Mehar Singh were left unsaid.

It was the intrepid, infectiously enthusiastic Mehar Singh who flew the Indian troops across perilous heights of 22,000 feet over uncharted mountain terrain and landed them safely on an improvised airstrip of the town of Leh. And to General Thimmayya and his tenacious troops, we owe the daring plan and rescue of the town of Leh and the province of Ladak from the raiders; and the laudable distinction of relieving the beleaguered garrison in the town of Poonch is due to General Atma Singh and his dauntless soldiers.

Experience based on the multiplicity of the Self is entirely baseless.

—Sankara.

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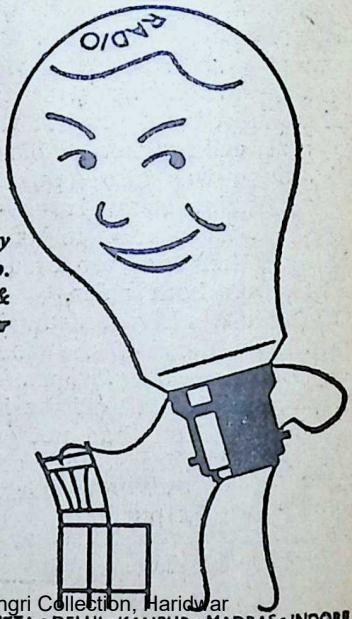

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QUESTION BOX

ANSWERS by K. M. Munshi

464

Sri S. Raju, Madras.

Q: *Is there any significance of the tuft which the Hindus are enjoined to wear? Is there any significance of the holy thread-ceremony by Brahmins and the caste marks?*

A: (i) Tufts and caste marks were intended to distinguish castes and creeds. They have now lost their significance.

(ii) Sacred thread is the symbol of the initiation of a man into the sacred responsibility of one who wants to lead a life dedicated to Learning and Truth. The symbol may sometimes remind us as to what we ought to be and do, though in practice, in view of modern conditions, most people are insensitive to such reminders.

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Sri B. V. V. Subrahmanyam, Tanki (P.O.), Raipur.

Q: *What is the effect of the thread-ceremony* — Upanayana—*and why elders say that unless it is done, one is not authorised to utter the Gayatri* mantra *and what is the age at which the thread-ceremony should be done?*

A: (i) The thread-ceremony, *Upanayana,* is the ceremony of initiating a boy into the stage of studentship when he is to begin learning the Vedas. Then the boy becomes a 'dwija', as he 'is born again'. Studenthood according to us carries a sacred meaning, and sacred *mantras* were enjoined to be chanted by a student in correct accents when he has entered it.

(ii) Sastras enjoin *Upanayana* at the age of eight. It is the correct age when a boy's outlook on life will be duly impressed by a ceremonial entry into studenthood.

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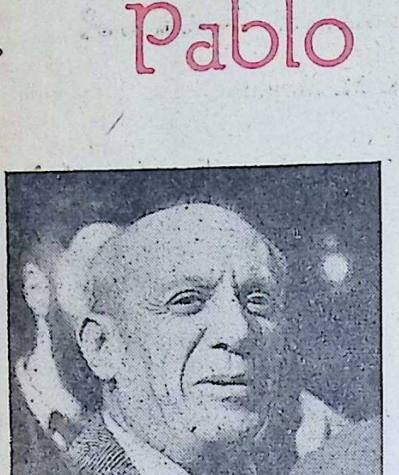
Our Fortnightly Profile—101

Pablo Picasso



THERE is no artist in the world to-day as controversial as Pablo Ruiz Picasso. He is the enfant-terrible of the world of art whom you can neither ignore nor help admiring. He is at once the despair of critics and drawing rooms. You can't really class him for all the names all call his work; his genius is that tremendous and superhuman like the roar of the ocean.

Picasso has several layers to his personality. He is a painter, sculptor, costumer, ceramist, poet and draughtsman all rolled into one. Indeed he has been one or the other in the past which has given him different substrata. On the technical side he has been a cubist, classical expressionist, naturalist, romantist, humanist and what not. Nobody can say what he will be tomorrow. The truth of the matter is that at 77 he is the youngest artist so far as art goes.

Born at Malaga in southern Spain of a drawing master, young Picasso at 13 had the distinction of making his father feel he had nothing more to teach his extraordinary son beyond merely giving him the palette and the brush. After studies of some sort in Catalonia, Picasso went to Paris to settle at the turn of this century where Van Gogh, Renoir, Degas and Cezanne were the rage. Picasso found himself particularly attracted by the works of the first and last mentioned celebrities, but yet had the individuality to create a separate style

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for himself by devoting himself to studies of the poor people with whom he lived. His virile Spanish style started merging into the evocative French style which, in the beginning, gave to his work a touch of solitude and sadness.

Soon his studio became the hub of poets, dramatists, critics and cranks deeply interested in aesthetics. As a result of this salubrious atmosphere, he started painting light and charming studies of nudes, harlequins and circus scenes. The great change came soon after when he started experimenting with putting humans out of shape! He revelled in Negro sculpture and African fetishes. With his painting of the Young Ladies of Avignon (Tate Gallery), however, the first cubist picture, started a new era in painting.

Soon after cubism became a formalism, Picasso as suddenly left it as he entered and went over to neo-classicism with its calmness and equilibrium, health and strength, only to leave it again for surrealism in the 'thirties. The Second World War gave another turn to his genius resulting in the creation of his masterpiece *Guenica* in which he has expressed his horror of war for all times. Showing two women and a horse with bleeding wounds and yelling in agony, it is a powerful expression of revolt against the madness of war.

The post-War years found Picasso an intellectual communist to which his emotional nature and the political vicissitudes of his country have driven him. It is a safe bet what with his versatility and attainments he will return to the saner camp with the communist showdown.

It has been said that Matisse went on painting the ceiling of the room with a fishing rod, from his death-bed. Picasso despite his fame and affluence, hates idleness and works day in and day out. Exhibitions of his works have been held ever since the dawn of this century, the last one being last year in Paris.

For the past decade or two Picasso's art has drawn freely on the spiritual climate of French classicism as a result of which a deep humanism is perceptible in his works. His influence on modern art as a whole is as undeniable as it is disturbing.

Commenting as early as 1912 a critic wrote that Picasso studies his objects just like a surgeon dissects a corpse. It is as true to-day as it was then and perhaps therein lies his title to greatness; for certain maladies do require the surgeon's knife for ferreting out the malaise.

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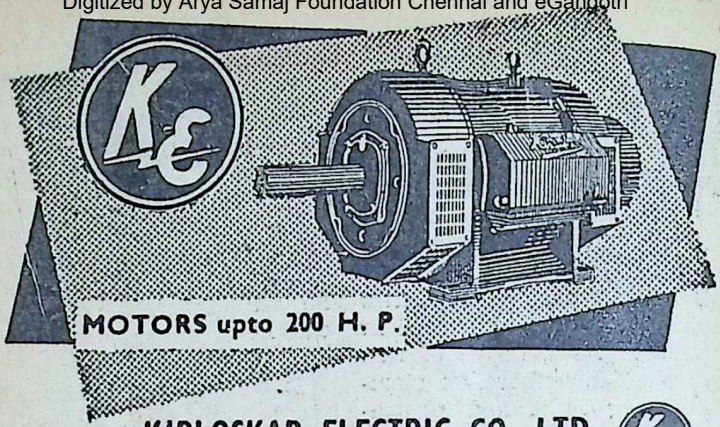
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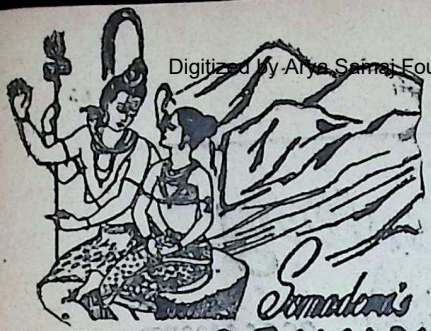

Somadeva's

KATHA SARIT SAGARA

(SELECTIONS)

LOVE'S LURID PATH

PRINCE KAMALAKARA cocked a questioning eye at the bard who had just amused him with a couplet which, although couched in a respectable exterior, meant: "Where can Hamsavali find her heart's content except in Kamalakara?" The exterior meaning was that the bevy of swans would love the lotus-pond most. But the prince was much too shrewd to miss the quiz.

The bard cleared his throat and with gusto replied: "Your Highness, I had once been to the kingdom of Vidisa ruled by King Meghamalin. Goddess Lakshmi should have made it her favourite week-end resort: the country is so lovely. There is a friend of mine called Durdura who is a music-teacher. I stayed as his guest. He offered to take me one day to the palace and show me Hamsavali, the King's daughter, dance. I was overjoyed at the prospect.

"The next day we hurried to the palace auditorium where the dance recital was held. The house was full. The King was beaming with pleasure. The curtain rose and I saw Hamsavali dance with exquisite poise. Her movement was like the Love-God impersonating a tender creeper in full bloom and lolling in a soft wind. Suddenly it struck my mind 'Could there be a better match for this marvellous girl than Prince Kamalakara? Can Kama have a better purpose in life than shooting his arrow against this couple? I shall somehow bring them together!'

"With that determination I came out of the palace. On the morrow I went to the royal household and announced myself as a great painter. The King bade me decorate the apartments of the Princess. In the course of my work, I painted a remarkable portrait of Your Highness but didn't tell the Princess whose it was."

Continued the bard: "As soon as my contract was over, I went out; but I put on the garb of a mad man, appeared before the palace and soon caught the eyes of the palace-children whom I

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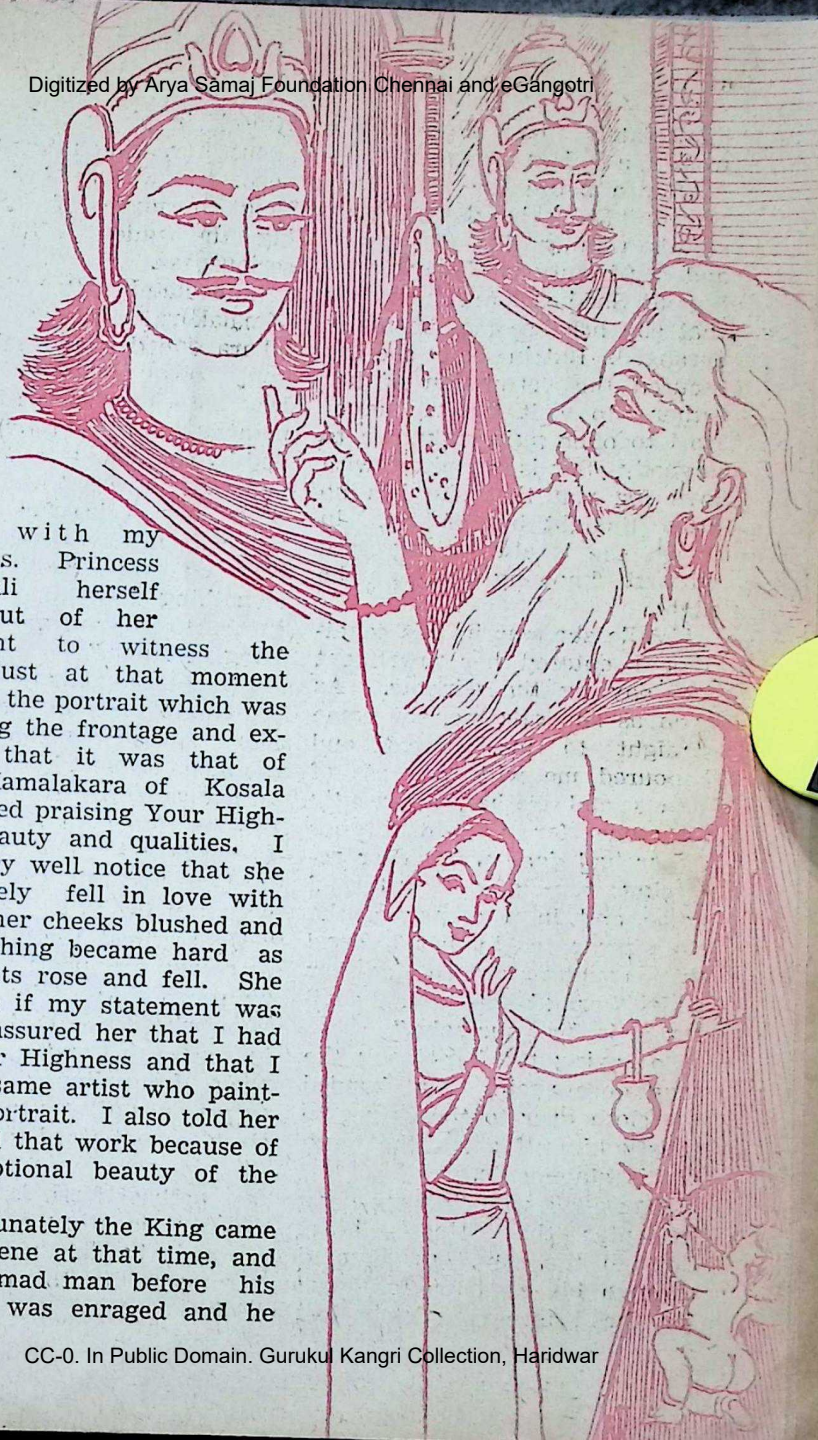

amused with my pranks. Princess Hamsavali herself came out of her apartment to witness the scene. Just at that moment I sighted the portrait which was decorating the frontage and exclaimed that it was that of Prince Kamalakara of Kosala and started praising Your Highness's beauty and qualities. I could very well notice that she immediately fell in love with you, for her cheeks blushed and her breathing became hard as her breasts rose and fell. She asked me if my statement was true. I assured her that I had seen Your Highness and that I was the same artist who painted that portrait. I also told her that I did that work because of the exceptional beauty of the Prince.

"Unfortunately the King came on the scene at that time, and seeing a mad man before his daughter, was enraged and he

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immediately had me removed from the palace-grounds."

After a pause the bard continued: "From that day onwards she is waning like the moon, and her beauty is slowly wearing off. She has spread a rumour that she has become mentally deranged. But in secret she has secured the permission of her father to visit the temple of Hari to offer *puja*, unknown to anybody. She is so smitten with love for you that she has no other thought but of you, in which she is always engrossed without knowing day from the night.

"While she was in this condition I entered her apartment one day by the window. As soon as she saw me, she came straight to me, bowed and honoured me with presents of jewels and clothes, apparently to atone for the insult her father had done me. After receiving her gifts I returned home and in a corner of the cloth presented by her I found that couplet written by her which I sang before you. I shall repeat it for your sake."

So saying the bard sang the song once again, and handed the cloth over to the Prince to satisfy himself about the truth of his statements.

Hamsavali who first appeared to enter the Prince's heart through the ears, now entered through his eyes too for good; for the Prince completely lost himself in pleasurable thoughts about her, which went to his head. He was further thinking about the means of consummating the union with obvious seriousness.

Immediately after this, King Vimalakara called his son Kamalakara one day and said: "My son, royal children who are lazy are like serpents bound by *mantra* undo themselves at the end by continuing to be so. Upto now I have not seen you express any desire for activity. While I am alive I want you to cast off your sloth and do something worthwhile. As a first step go and vanquish the King of Anga."

Prince Kamalakara was delighted to take up the commissions, for it gave him a fillip to his plans to meet his sweetheart. Accompanied by a small but formidable force he bade farewell to his father. The earth trembled at his gait even as the hearts of his foes.

He stormed the ramparts of Anga and stripped the enemy of his prowess in a trice like Agasthya who swallowed the ocean in one gulp, and caught the enemy king alive whom he sent as prisoner of war to his father. He also sent word to his father that he was proceeding ahead in search of fresh laurels.

After defeating a few more Kings in battle, Prince Kamalakara came to the outskirts of Vidisa.

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STATIONING himself and the army outside the city, Kamalakara sent his messenger to King Meghamalin asking for the hand of his daughter Hamsavali. Overjoyed at this opportunity, King Meghamalin came out to Kamalakara's camp and paid him all the respects. He observed "You need not have taken all the trouble to come over here personally for this purpose; it would have been enough to send a messenger from Kosala itself which would have made no difference to me, for Hamsavali's marriage with you has been predordained."

The King continued: "You would naturally be interested to learn why I say so. Hear me. My daughter Hamsavali has been a staunch devotee of Hari from her very childhood and as she grew I began to worry myself as to who could be a suitable husband to this worthy girl. I spent many sleepless nights over this with the result that I fell ill with fever. I prayed to God for speedy recovery. Lord Hari appeared in my dream and said: 'My son, your fever will vanish by the touch of her on whose account you fell ill. In fact whomsoever she touches will be relieved of fevers however serious. You need not worry about her marriage, for she will marry Prince Kamalakara but she will be put to some difficulties in the meanwhile.' He disappeared from my dream. Just as He had told, Hamsavali's touch relieved me of my fever. That is how I learnt that your marriage with my daughter has been pre-ordained by God. That is also why I readily agreed to give her in marriage to you."

King Meghamalin immediately made arrangements for the marriage of the two. The city was gaily decorated and the day and time were fixed. Invitations were sent out.

WHEN Hamsavali heard all these, she was overjoyed at the prospect. But she had a secret craving: to ensure that the bridegroom was the same as the one described by the bard and the one in the portrait and not an imposter.

So she called one of her maids Kanakamanjari by name and ordered her: "My dear, you must go to the bridegroom's camp today and find out if he is the same as the one in the portrait, the one who has captured my heart. I want to make sure that my dad does not give me away, by some mischance, to someone else of the same name. This should be accomplished without anybody else knowing and quickly too."

Kanakamanjari put on the dress of a woman-ascetic and with all the paraphernalia belonging to the order, announced herself at the gate of the camp where the bridegroom's party was stationed. She was immediately ushered into the presence

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of the Prince by the orderly. When she looked at the Prince, she found him to be the incarnation of the Love-God himself and was instantaneously smitten with love for him.

She told herself: "Of what use is this life of mine if I cannot have this Prince for myself? I shall do it today."

She then went forward and blessed the Prince and occupied the seat offered. She further presented the Prince with the gem which, she said, had the effect of protecting the wearer from all foes. She said "I am giving it to you because of my love for you and I can't use it as well as you can." Declining the food respectfully offered, she made her exit from the camp.

After removing the garb of the ascetic she went to the apartment of Princess Hamsavali with a long face. When the latter importuned her about the result of her mission, she replied unwillingly. "My dear, what shall I say? State-secrets are forbidden to be told to others, yet I am telling you out of my love for you. As soon as I went there in the disguise of an ascetic, one of the retinue came running to me and asked 'Oh revered one, do you know the *mantras* by which one can cure persons possessed by the devil and suffering from vile diseases?' I replied in the affirmative and asked him what the matter was. Then the man took me to the presence of Prince Kamalakara. I found the latter in an advanced state of chronic sickness and also possessed by the devil. People around him were looking after his needs. I tied a *raksha* round him and returned home broken-hearted. I have told you the truth about the matter for whatever it is worth."

Poor Hamsavali believed the concoctions of Kanakamanjari as true. "Oh, cursed is my fate. Was it not God who caused even the Moon to be besmirched with a patch of black? Rather than marry an ailing person like this, I would prefer death or enter the forest. What do you suggest, Kanakamanjari?"

The wily attendant replied: "I would suggest that you disguise one of your attendants as the Rajkumari and make her marry the wretched Prince while you can get out of the palace and live peacefully."

"Then who else is more devoted to me than yourself? So I must ask you alone to impersonate me at the marriage and thus help me out of this calamity. I know you will make this sacrifice for me."

Replied Kanakamanjari "If you have confidence in me, I shall do as desired by you; but you must also do as I will ask you at that time."

Kanakamanjari later confided her plans to her close friend Asokakari with whom she spent

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most of her time, while Hamsavali became disinterested.

ON the day of the marriage at nightfall, Kanakamanjari put on the guise of Hamsavali and Asokakari that of Kanakamanjari. At midnight the fake Hamsavali beckoned to the real Hamsavali and asked her to escape out of the palace by the western gate and wait for her in the bosom of an old *salmali* tree which contained many holes and which was within calling distance from the gate. "When all is over here, I shall meet you there" she said.

The real Hamsavali, according to plan, put on the garb of her attendant and escaped from the harem unnoticed, by the western gate. Although it was dark outside, she found out the *salmali* tree, but fearing to enter its cavity, she climbed up a fig-tree which was near it. Hiding in the foliage, she waited for her friend to come, without in the least suspecting that her friend was double-crossing her.

In the palace, at the appointed *lagna*, King Meghamalin conducted fake Hamsavali to the altar and gave her away in marriage to Prince Kamalakara. Nobody noticed the change in the person of the bride as she was heavily veiled.

Early in the morning, Prince Kamalakara took the bride and her attendant away with him and made his exit by the western gate. The party came near the *salmali* tree where the real Hamsavali was supposed to be hiding and near which was the fig-tree on whose branches the latter lay perched. As soon as the party reached the spot, as if frightened by something, fake Hamsavali embraced Prince Kamalakara and later climbed on his back as if he were an elephant.

The Prince turned round and asked what the matter was with her. The crafty girl brought false tears to her eyes and whispered, "My Lord, I dreamt last night that a demon in the form of a woman came out of this *salmali* tree and started devouring me, but I was saved by a Brahmin who pulled me out of its clutches. He consoled me and said, 'Burn this tree away and if the demon tries to escape in the form of a woman, put her back into the fire and burn her too. Then all will be well with you.' After saying this he disappeared. As soon as I saw the same tree, I was frightened because the dream was fresh in my memory."

The Prince thereupon ordered his followers to burn the tree and the ghost which might be inside, and they did so immediately. Although the real Hamsavali did not try to escape from the tree, the fake Hamsavali thought she must have been burnt, and felt quite safe.

Prince Kamalakara returned to his camp followed by a satisfied bride but little sus-

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pecting the fraud committed on him by the treacherous woman.

Early in the morning the Prince started returning towards his own kingdom.

KING VIMALAKARA, satisfied with the accomplishments of his son, crowned him as the King and retired to the forest to do penance.

King Kamalakara ruled a large part of the world. But contentment was far from the royal household even as the bard, who took no time to discover the fraud but who chose to keep away from the kingdom for fear of his own life.

The real Hamsavali spent the rest of the night on the fig-tree itself. After seeing and hearing the drama enacted before her by her attendant Kanakamanjari, she was convinced of her perfidy. Seeing Kamalakara for the first time she exclaimed: "Alas, my lover has been snatched away from my hands by the trickery of a wicked servant! She further wants to get rid of me completely by burning me! Indeed confidence in a wicked person always leads to disgrace. Unlucky as I am I had better throw myself in the fire lit by her for me." So saying she got down from her perch and was preparing to throw herself in the burning tree.

But better thoughts prevailed. She reflected: "Of what use is blaming others? It is my fate that causes me to suffer this misery. Why should I unnecessarily kill myself to spite another? When father was ill with fever, did not God tell him that my touch would cure him of it? Did He not also say that I would suffer some initial misery but later I would succeed in marrying Kamalakara? Let me see if the other part of the dream also comes true."

So thinking she entered the thick forest. She became tired by non-stop walking. But nature was kind to her. The sky was overcast and a few drops of rain refreshed her. It appeared as though the sun let a few drops of tears out of sympathy for the hard lot of the Princess. Her path was full of thorns and rubbles.

At last she reached a woodland which was delightful with its flowers and shrubs and where birds sang merrily. She consoled herself: "Here too am I being burnt by the flower-dust-laden wind and falling flowers pierce me like the darts of Kama. Yet I shall expiate for my sins here itself by worshipping Hari with these flowers."

She bathed in the well, ate the fruits the trees gave, and worshipped Hari, praying that Kamalakara be restored to her.

IN the meantime fate had its inalienable way. King Kamalakara fell ill with fever which did not come down although

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over four days old. The fake Hamsavali, seeing it, got worried. She was already in mortal fear of Asokakari, her accomplice, lest she should give her away. She thought along the following lines: "King Meghamalin has told Kamalakara about the powers of real Hamsavali in curing fevers. If Kamalakara remembers it, it will bring my fraud to light. Before that I shall try to bring down his fever with the aid of a *yogini*. But before that I shall somehow manage to dispose of Asokakari too, which will incidentally help me in pacifying the gods with a human sacrifice. The King will automatically recover from his illness and I would have got rid of Asokakari, thus killing two birds with one stone. Then I shall have nothing to worry."

She outlined her plan in detail to Asokakari with the exception of that part relating to the human sacrifice. She was so artful that the latter did not in the least suspect her motive. They collected the paraphernalia necessary for the worship. At dead of night they went out of the palace under cover into the forest where there was a deserted Siva temple. Things went on according to schedule. A goat was sacrificed and after elaborate ceremonies, fake Hamsavali asked Asokakari, in an affectionate voice, to prostrate before the deity in full length so that she would become twice blessed. When she did so, fake Hamsavali swished the sword over Asokakari's neck, but unfortunately it descended on her shoulders, bruising her badly. Thereupon Asokakari raised hell and bleeding profusely shouted for help at the top of her voice.

The night-patrols of the city heard the agonising cry and ran for help but the scene they saw took them by surprise. There was the queen whom they did not recognise, with the drawn sword, and the bruised woman was wilting in mortal fear. The patrols took fake Hamsavali for a demoness and beat her soundly, and bound her with ropes. But Asokakari in the meanwhile related the entire truth about her! The astounded guards led both of them before the King.

King Kamalakara was at first dazed with amazement at the complicity of his wife in this nocturnal atrocity and so calling both the captives to his presence he ordered them to reveal their story faithfully. Kanakamanjari fell down dead with fright at the disclosure and so Asokakari related the story of her treachery to the King *in extenso*.

The King became sorrow-stricken. "What a fool have I been to be cheated by a woman? I burnt Hamsavali with my own hands at the instance of this imposter! I suppose, it is the

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consequence of her sin that this woman, having been a queen, had to die a shameful death. How is it that I had been deceived, like a child who would be satisfied with a fossil in exchange for a valuable jewel? And how is it that I did not recollect Hamsavali's power to bring down fevers by her touch till now?" he wondered.

He also remembered King Meghamalin telling him that Lord Hari had definitely told him that Hamsavali would marry him. It was possible that, after all, she did not die and she might be living elsewhere! God's ways, like the woman's mind, are inscrutable. He therefore decided to find out Hamsavali. He could not think of anybody else except the bard who had first told him about Hamsavali to help him. So he sent for him.

The bard was found and brought before him. As soon as he heard the King, he consoled him and reminded that it was revealed by Lord Hari that Hamsavali would be put to some difficulty before her marriage. He assured the King that God would surely protect her from all evils. "I shall immediately go out in search of her and bring her back to you," he offered.

The King replied "No, my friend, I shall also follow you, for I cannot possibly have peace of mind until and unless she is found."

Handing over the governance of the country to the charge of his minister, the King set out in search of Hamsavali in the company of the bard.

After crossing many countries and forests, they fortunately came to the same woodland where Hamsavali spent her life in the worship of Hari.

There they saw her in meditation under a tree. She looked wan and emaciated, like the last digit of the moon. "Who is this lady engrossed in peaceful meditation?" asked the King of the bard. "Her beauty is immortal! Could she be some goddess?" added the King.

Looking at her, the bard exclaimed: "This is Hamsavali indeed, my Lord. Luck is after all on your side."

The King missed a few beats of heart and their conversation evidently disturbed the woman's concentration. On seeing them and recognising the bard and Kamalakara, Hamsavali began to cry like a child: "Ha, father, ha, *Aryaputra*, I have been cheated by cruel fate." She fell down in a swoon.

King Kamalakara ran to her side and resting her head on his lap, gently fanned her face. She regained consciousness and they smiled at each other. After some time each of them related to the other what had happened in the interval.

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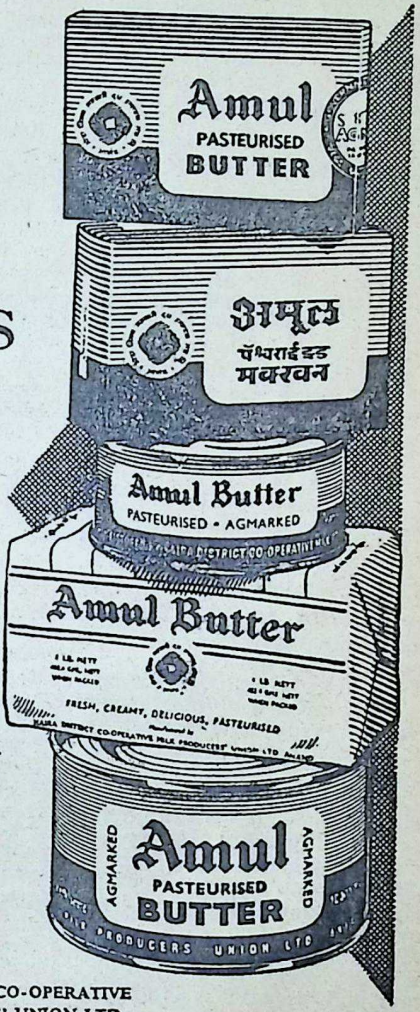

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EAST-WEST INSTITUTE

THE EAST-WEST INSTITUTE in New York which is proposed to be affiliated to the Bharatiya Vidya Bhavan was founded by its director, Dr. Sakuntala Rao Sastri, M.A. (Eng.), M.A. (Sanskrit), B.Litt. (Oxon), D.Litt., F.R.A.S.

The trustees of the Institute are Dr. William H. Kilpatrick, professor emeritus of Teachers' College, Columbia University, who serves as President; Mr. Arthur F. Gagliotti, Chief Officer, UNESCO, New York. The Very Rev. William Earnest, Archbishop of the African Orthodox Church; Dr. Richard E. Evans, D.D., Director of the Labor Temple Fellowship, World Friendship Centre; Dr. G. Fortunatus Burnett of New York City, a lecturer; Mr. Michi Kushi of Japan, President of Ginza and Dr. Sastri.

Dr. Sastri, who founded the Sanskrit Institute in Tokyo, Japan, arrived in the United States in January 1957 with the idea of establishing what might eventually become a world centre of learning. Through her sacrifice and perseverance, and the assistance of persons attracted to her idea, the East-West Institute has become a reality.

The aims of the East-West Institute are as follows:

"To provide opportunity for persons of maturity and experience to obtain a knowledge of Eastern societies and cultures and their thought and attitudes.

"To impart a knowledge of Eastern languages and literature, religion and philosophy, history and civilization and art forms.

"To explore the impact of the modern world on Eastern cultures and societies.

"To study the differences and limitations of Eastern and Western values and thought and attitudes and contributions each can make."

Included in the Institute's curriculum are languages (Chinese, Japanese, Persian, Tibetan, Indonesian, Sanskrit, Hindi, Bengali, Gujarati, Sindhi, Marathi, Malayalam, Tamil and Telugu); history of civilization; religion and philosophy (Vedic Religion, Taoism, Buddhism, Hinduism, Zoroastrianism, Islam, Christianity, Judaism, Bahaism, Comparative Religion and Indian Philosophy); Eastern Science; Sociology; Oriental Medicine (including dietetic treatment and Ayurveda); advanced oriental research.

Among those who assisted Dr. Sastri from the beginning have been Dr. John H. Lathrop, Minister Emeritus of the Unitarian-Congregational Church of the Savior in Brookyln, New York, Dr. Kilpatrick and Dr. Evans.

A governing body, including the present trustees, was formed. Among others who joined were Dr. G. Shuster, President of Hunter College in New York City; Dr. Diastsu Suzuki, Professor, Columbia University; Rev. Walter Donald Kriug, Minister of All Souls' Unitarian Church, New York; Dr. Moses Jung, Columbia University; Dr. M. K. Alexander, Arkansas State College; the Very Rev. Dr. Alfred Hall, D.D., ex-President, Manchester College, ex-President, International Association for Religious Freedom, England; Lady Madeline, Countess of Effingham (now deceased); Dr. Louis Renou, France; Mr. M. A. Shorab, Director, Caravan of East and West (now deceased); Dr. Sara E. Dicson, President, Labor Temple; Dr. Juan Marin, Director, Department of Cultural Affairs, Pan-American Union; Mrs. William H. Kilpatrick; Mrs. John H. Lathrop; Dr. Antubhai Vaidya of India; Rev. Hozen Seki, President, Buddhist Temple; Mr. George Ohsawa, President, True Life Society, Japan; Rev. Donald W. McKinney, Minister, First Unitarian-Congregational Church, Brooklyn; Mr. Con-

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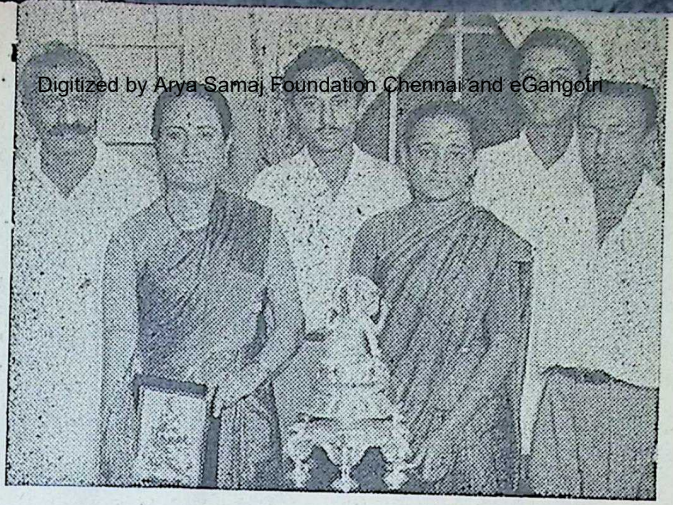

Left to Right: *Sri Champshibhai, Smt. Chandrika Shah, Sri Amir Merchant, Kumari Ila Desai, Sri Dipak Ghiwala and Sri Chandrakant Sanghani.*

stant Southworth of Washington, D.C., Mrs. Evelyn Burstein; and Miss Teresa Polychronis, a staff reporter for the *Plainfield Courier News*, New Jersey.

The East-West Institute was opened as an experiment in June 1957 and since the experiment proved successful, practical work started in November 1957. Publication of a quarterly journal commenced in January 1958. Since then, two issues containing the writings of eminent contributors have been distributed. The Institute now has 30 pupils and six teachers.

Among officials, diplomats, educationists, and religious leaders who have complimented Dr. Sastri either on founding the institute or on the journal, which she edits, was President Eisenhower.

STUTTGART BRANCH

ON April 26, 1958, a general meeting of Bharat Bhavan which represents the Bharatiya Vidya Bhavan in Germany took place in Max-Kade-Heim. Among those present included Miss A. Hergesell and Mr. Alfons Lietz who were specially invited for the meeting.

After reading the report by the Secretary, Dr. Heimo Rau, the Vice-President of Bharat Bhavan, gave a short report on his journey to India last year. He was very much impressed by the hearty welcome he got from the official and non-official bodies in India. The members of the Bhavan expressed their gratitude for the valuable collection of the records and books presented to the Bharat Bhavan, Stuttgart, by the Indian Institute of Science and the Bharatiya Vidya Bhavan during their visit. It was also suggested to translate books of the Bharatiya Vidya Bhavan into the German language.

It was proposed to conduct the next general meeting at the time of Munshiji's visit to Germany, and to give him a proper reception on the occasion.

The Constitution of Bharat Bhavan was passed in the general meeting.

KALA KENDRA

BHARATIYA VIDYA BHAVAN Kala Kendra won the Pranlal Devkaran Nanjee Silver Trophy in the Drama Contest organised by the Gujarati Natya Mandal for its Gujarati drama "Ghunghat Pat." This

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competition was held at Bhavan's Theatre from 18th to 23rd July and institutions from all over Gujarat including the prominent ones in Bombay participated.

The winning play is directed by the veteran directress of Gujarati stage Srimati Chandrika Shah and the cast included Chandrika Shah, Ila Desai, Amir Merchant, Chandrakant Sanghani, Dipak Ghiwala and Champshibhai.

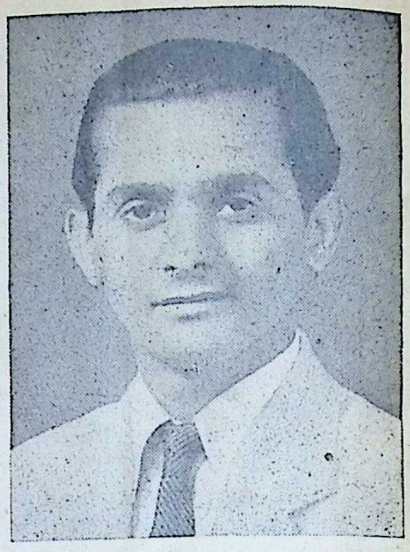
SANSKRIT VISHVA PARISHAD

AT a meeting of the Trichi Centre of Bhavan's Examinations held in the premises of the National High School on 20th July, prizes and certificates to the candidates who succeeded in the examinations conducted by the Bharatiya Vidya Bhavan, Bombay, were awarded. The celebrations began with prayer sung by Kumari N. Prema and J. Ranjini. Sri A. Subrahmanyan, Kendra Vyavasthapak and Head of the Department of Sanskrit, St. Joseph's College, Trichi, welcomed the gathering and explained to the audience the scheme of the various examinations which were organised by the Bhavan. He also stated that everyone should take to the study of Sanskrit to foster the ideals of friendship and unity in the country.

Sri K. Guruswamy Iyer, M.A., L.T., Headmaster, National High School, presided over the function and distributed the prizes and certificates sent by the Bhavan.

In his address he stated that the great epics of Sanskrit and the Upanishads alone would give solace and happiness to humanity at large.

Sri V. B. Nataraja Sastrigal, Ayurvedacharya, stated that it was desirable to raise the standard of Sanskrit in schools and colleges.



Sri M. C. Wani

Special prizes were awarded to the candidates by Sri A. Subrahmanyan, Kendra Vyavasthapak. Sri V. Mullaji Ratna Sarma, Hindi Pandit, proposed the vote of thanks. The meeting terminated with the singing of the National Song.

SRI WANI

SRI M. C. WANI, M.Sc., Lecturer in Chemistry, Bhavan's N. M. Institute of Science, Andheri, Bombay, left for U.S.A. on the 1st August, 1958 by s.s. "Strathmore" for higher studies and to take up his assignment of Teaching Assistantship in Indiana University, U.S.A.

What I cannot do now is the sign of what I shall do hereafter. The sense of impossibility is the beginning of all possibilities.

Sri Aurobindo

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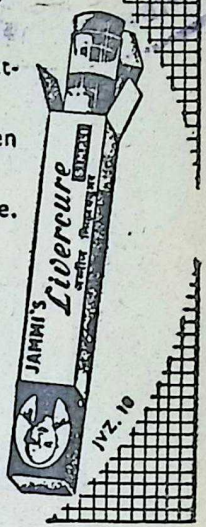

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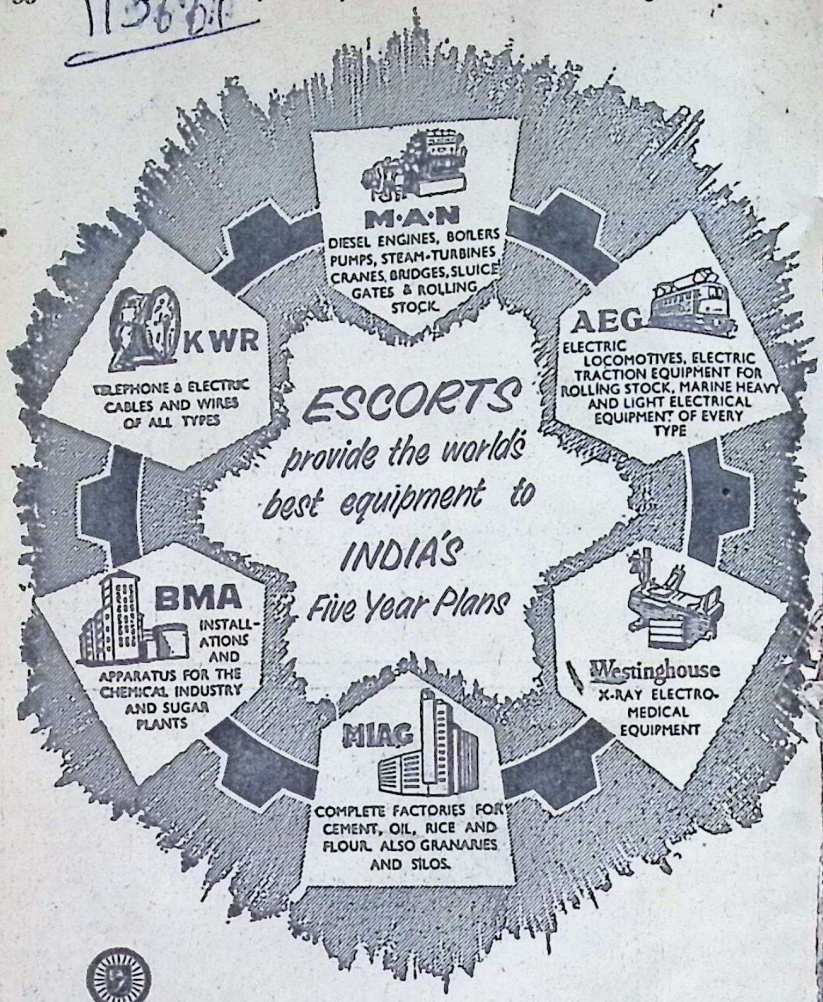
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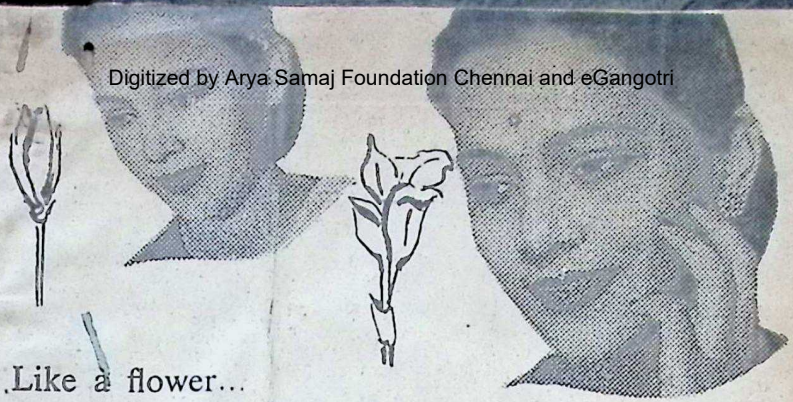

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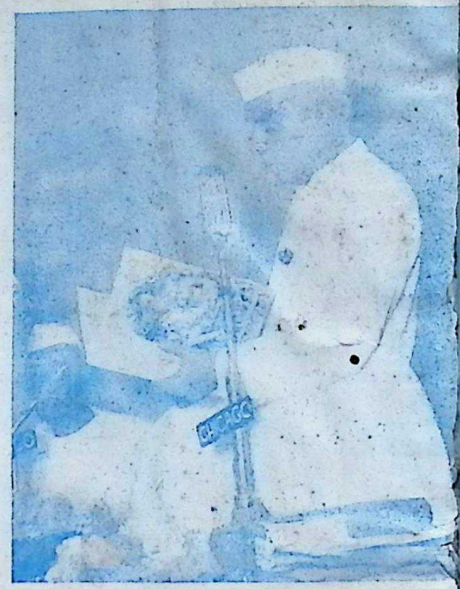

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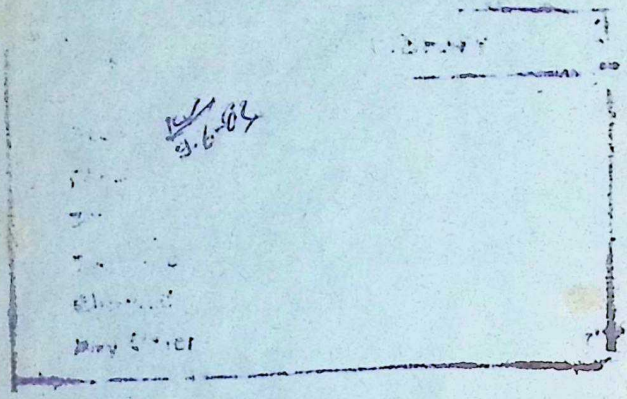

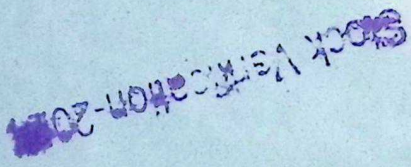

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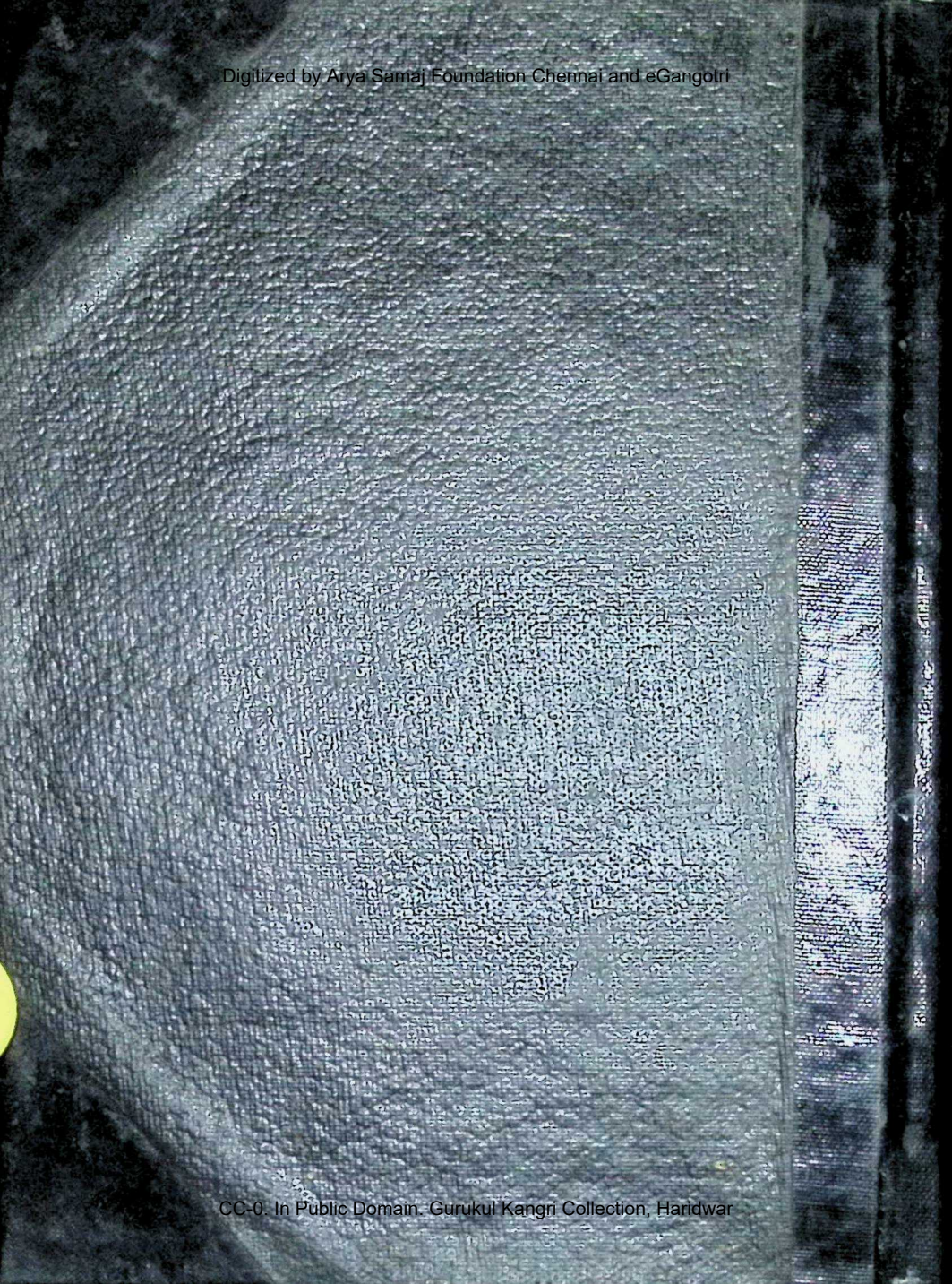

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